

PROGRAM

The Fourteenth Annual

MINISTERS' WEEK

AT

THE CHICAGO THEOLOGICAL SEMINARY

Monday–Friday, February 5–9, 1945

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SPECIAL FEATURES

THE ALDEN-TUTHILL LECTURES

“CHRISTIANITY FACES ITS FUTURE TASK”

By PROFESSOR LISTON POPE, Ph.D.

Of the Divinity School, Yale University

NINE SHORT COURSES

Led by *Professors Palmer, Pauck, Deems, Obenhaus, Snyder, Edwards; Messrs. Ralph D. Hyslop, Everett C. Parker, and Frederick Kuether, Jr.*

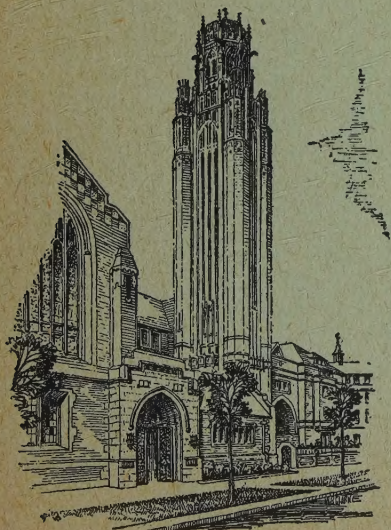
FOUR AFTERNOON FORUMS

on “PUBLIC QUESTIONS CONFRONTING THE CHURCHES”

Led by *Professor Allison Davis, Rabbi Jacob Weinstein, Louise Leonard Wright*

EXHIBIT OF NEW BOOKS

THE TRIENNIAL CONVENTION



THE PROGRAM

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Monday, February 5

2:30 P.M. (*Clarence Sidney Funk Cloisters*):

Registration and enrolment in classes

3:00 P.M. (*Graham Taylor Hall*):

Opening service under the auspices of the Associations of Congregational, Christian, and Evangelical and Reformed Ministers. Address by DR. ELMER J. F. ARNDT, Professor of Religion and Social Ethics, Eden Theological Seminary, on "Christian Bases of a World Order"

4:00 P.M. (*Joseph Henry George Commons*):

Reception, Moderator RONALD BRIDGES, guest of honor

8:00 P.M. (*University Church of the Disciples*):

First Alden-Tuthill lecture, by PROFESSOR LISTON POPE

Tuesday, Wednesday, Thursday, and Friday

9:00-11:50 A.M. (*For room assignments, see next section*)

Classes led by members of the Faculty and others

12:00 NOON (*Bond Chapel*):

Worship services led by PROFESSORS NICHOLS, OBENHAUS, and NEAL

1:00 P.M. (*Hutchinson Commons, Corner of University Ave. and 57th St.*):

Luncheon. Also special group luncheons at International House

2:00 P.M. (*Tuesday and Thursday, 401 Swift Hall*):

Speech Clinic. PROFESSOR DAVIS EDWARDS

3:30-5:00 P.M. (*Graham Taylor Hall*):

Afternoon forums on "Public Questions Confronting the Churches"

Leaders: PROFESSOR ALLISON DAVIS, RABBI JACOB WEINSTEIN, and LOUISE LEONARD WRIGHT

8:00 P.M. (*Tuesday and Wednesday, University Church of the Disciples*):

Second and third Alden-Tuthill lectures by PROFESSOR LISTON POPE

8:00 P.M. (*Thursday, Graham Taylor Hall*):

Address: "Why I Left India," by R. RICHARD KEITHAHN, C.T.S. '22

THE CLASSES

Tuesday through Friday

9:00 A.M.

1. Theology for Laymen: ALBERT W. PALMER (*Graham Taylor Hall*)

I. "The God of Tomorrow"

II. "What about the Miracles?"

III. "Possible Views of the Resurrection"

IV. "What's Right and Wrong—and Why"

2. Returning Service Men and Women: RALPH HYSLOP (*Woodlawn House*)

I. "The Veteran Returns; Are We Ready for Him?"

II. "Who Does the Adjusting?"

III. "What Kind of Church for the 1950's?"

IV. "Civilian and Serviceman; Will the Twain Meet?"

3. Christianity and Critical Social Issues: VICTOR OBENHAUS (*Joseph Henry George Commons*)

I. "Political Organization and Ethical Society"

II. "Minority Groups"

III. "Farm and Labor"

IV. "Obstacles to Economic Democracy"

10:00 A.M.

1. The Church and Juvenile Delinquency: FREDERICK KUETHER, JR. (*Graham Taylor Hall*)
 - I. "Backgrounds to an Understanding of Juvenile Delinquency"
 - II. "The Social Picture: A Case Study"
 - III. "The Individual Picture: A Case Study"
 - IV. "Treatment and Prevention"
2. The Ecumenical Movement: MERVIN M. DEEMS (*Woodlawn House*)
 - I. "What Has Come Before"
 - II. "The Contribution of Missions"
 - III. "The Emergence of the World Church"
 - IV. "The Church Looks Forward"

10:00-11:50 A.M.

3. Worship Laboratory: ROSS SNYDER (*Joseph Henry George Commons*)

Our worship practices and services need a cleansing and an intensification. What shall we do? The Laboratory will combine lecture, discussion, demonstration, and creative work on the part of its members. Please bring some of your own best services and materials of worship. The goal is the formation of policies and materials for our church and church-school.

Tuesday: "A Total Church Program of Worship Growth"

Wednesday: "The Process of Worship and the Worship Service"

Thursday: "Worship as Therapy"

Friday: "Worship as Celebration and Folk Art"

11:00 A.M.

1. "The Church: Its Task in the Light of Its Heritage" WILHELM PAUCK (*Graham Taylor Hall*)
 - I. "Prospects for the Church in the Postwar Period"
 - II. "Christian Faith and Democracy"
 - III. "Christian Faith and Tolerance"
 - IV. "The World Church and the Reconciliation of the Nations"
2. The Minister's Use of Radio: EVERETT C. PARKER (*Swift 401*)
 - I. "Religion on the Air"
 - II. "Religious Programs of the Local Stations"
 - III. "Writing and Producing the Religious Program"
 - IV. "Utilizing Radio in the Program of the Church"

2:00 P.M. *Tuesday and Thursday:*

3. Speech Clinic: DAVIS EDWARDS (*Swift 401*)

(Also individual appointments for speech recordings and analyses. Small fee to cover cost of record disks.)

AFTERNOON FORUMS

3:30 P.M. *Tuesday, Wednesday, and Thursday:*

WALKER M. ALDERTON, *presiding*
(*Graham Taylor Hall*)

Public Questions Confronting the Churches

Tuesday: "What Is Public Education's Part in a Democratic Culture?"

Leader: PROFESSOR ALLISON DAVIS

Department of Education, University of Chicago

Wednesday: "What Is the Role of the Minister in Industrial Conflicts?"

Leader: RABBI JACOB WEINSTEIN

K.A.M. Temple; Public Member of Region VI, War Labor Board

Thursday: "What Can We Expect of the Peace?"

Leader: LOUISE LEONARD WRIGHT

Chicago Council on Foreign Relations

THE ALDEN-TUTHILL LECTURES

Monday, Tuesday, and Wednesday Evenings

8:00 P.M. (*University Church of the Disciples*)

LISTON POPE, PH.D.

Associate Professor of Social Ethics, Divinity School, Yale University,
author of *Mill Hands and Preachers* and editor of *Social Action*

THEME: "CHRISTIANITY FACES ITS FUTURE TASKS"

Monday: "New Tensions for Individual Christians"

Tuesday: "New Frontiers for the Church"

Wednesday: "Obligations of the Theological Seminaries"

THE TRIENNIAL CONVENTION

Thursday Afternoon

2:00 P.M. (*Graham Taylor Hall*)

Address by President Palmer. Election of Seminary Directors and other business.

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GENERAL INFORMATION

Two important basic ideas lie at the heart of this week: (a) Fellowship and (b) Disciplined Thinking. If both are to be realized, there must be continuity of purpose and attendance. Therefore, please do not come as a *visitor*. Come to work! To that end, each person is requested to remain for all four days (unless called back by pastoral duties) and to stay by the particular course in which he registers.

Women may enrol for the full privileges of Ministers' Week. Ministers' wives will be especially welcome.

Rooms: Hotel accommodations in Chicago are limited, and **reservations should be made directly with the hotel selected as early in advance as possible**, to insure accommodations upon arrival. It is best to go to your hotel before coming to the Seminary. The following hotels are near the Seminary:

Colonial Hotel, 6325 Kenwood Avenue (a limited number of rooms available). Rates: without bath, \$1.25 single; \$1.75 double; with bath, \$1.75 single; \$2.50 double—one bed; \$3.00 double—twin beds.

Gladstone Hotel, 6200 Kenwood Avenue (15 rooms available). Rates: without bath, \$1.50 single; \$2.00 double; with bath, \$2.00 single; \$3.00 double.

Hotel Hayes, 6345 University Avenue (10 rooms available). Rates: without bath (running water) \$1.25 and \$1.50, single; \$1.75 and \$2.00 double; with bath, \$2.50 single; \$3.00, \$3.50, and \$4.00 double; with toilet and lavatory, \$1.75 single; \$2.25 double.

International House, 1414 East Fifty-ninth Street (12 single rooms available). Rate: \$1.75 per day.

Hyde Park YMCA, 1400 East Fifty-third Street (a limited number of rooms available). Rates: double, without bath, \$1.50 each.

Mayflower Hotel, 6125 Kenwood Avenue (5 rooms available). Rates: with bath, \$2.50 single; \$3.00 double.

The Wedgewood, 6410 Woodlawn Avenue (10 rooms available). Rates: with bath, \$2.50 single; \$3.50 double; twin beds, \$4.00; also two suites; for two, \$6.00; for three, \$8.00.

Windermere East, 1642 Fifty-sixth Street (10 double rooms available). Rates: \$6.00 and \$7.00.

Windermere West, 1642 East Fifty-sixth Street (2 double rooms available). Rate: \$5.00. (Early reservations requested.)

Expenses: Allowing \$1.50 a day for meals, living expenses will approximate \$4.00 to \$5.00 a day, or a total of from \$16.00 to \$20.00 for the week, plus transportation.

Travel Directions: To reach the Seminary from New York Central, Michigan Central, Illinois Central, Wabash, Pennsylvania, or Rock Island trains, get off at Sixty-third Street. Take surface car to University Avenue. Walk five blocks north. From Chicago terminal stations, take (or transfer to) Jackson Park elevated, get off at University Avenue, and walk five blocks north. Cabs are available also at railroad stations.

Please send us a postcard telling us you are coming. Address

PRESIDENT ALBERT W. PALMER

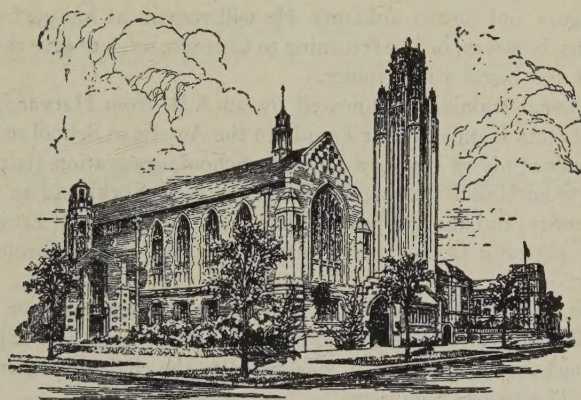
5757 UNIVERSITY AVENUE, CHICAGO 37, ILLINOIS

Volume XXXV

MARCH 1945

Number 2

The Chicago Theological Seminary REGISTER



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Faculty News and Book Reviews

The Hammond Library Extension Service Bulletin

Dr. McGiffert Called to Presidency of The Chicago Theological Seminary

The Board of Directors of The Chicago Theological Seminary takes pleasure in announcing the election of Dr. Arthur Cushman McGiffert, Jr., to the presidency of the Seminary, and his acceptance. He will begin active duty on January 1, 1946. Dr. Albert W. Palmer, the retiring president, will remain as president until that date. Meanwhile, Dr. McGiffert will have the title of president-elect.

Dr. McGiffert is not a stranger to the Seminary. He was for thirteen years its professor of theology but in 1939 was called to the presidency of the Pacific School of Religion at Berkeley, California. His return to Chicago will be widely welcomed by his colleagues and former students. He will remain at his post in Berkeley for several months, however, before returning to Chicago, so as to give the Pacific School time to select and instal a new leader.

His educational training is indicated by an A.B. from Harvard, where he was elected to Phi Beta Kappa, a year's study in the American School of Archaeology in Athens, a year's study in Harvard Divinity School, graduation (1917) with the degree of B.D. from Union Theological Seminary, New York, and an M.A. from Columbia University, and another year's study at the University of Zurich. He received the honorary degree of Doctor of Divinity from The Chicago Theological Seminary in 1939.

In 1917 Dr. McGiffert was ordained as a Congregational minister and served as a chaplain in World War I. From 1920 to 1926 he was pastor of All Souls Church, Lowell, Massachusetts, and in 1926 was called to the chair of Christian theology at The Chicago Theological Seminary.

He is the author of an authoritative book on *Jonathan Edwards* and editor of *Christianity as History and Faith* and *Young Emerson Speaks*. His field of specialization has been the development of American religious thought.

Dr. McGiffert comes from a distinguished family. His father was an outstanding scholar in the field of church history and for many years president of Union Theological Seminary, New York. His mother is a poet of recognized ability; and his wife, whose maiden name was Elizabeth Eliot, is the granddaughter of Charles S. Eliot, for many years president of Harvard University. The McGifferts have two sons, David and Michael, and a daughter, Ellen.

As scholar and teacher, author, former parish minister, and a man skilled and experienced in academic administration, Dr. McGiffert will come to his new post with excellent qualifications for its exacting duties.

Dr. Palmer, who is retiring from the presidency in accordance with the age limitations rule of the Seminary, will doubtless continue after January 1, 1946, in some form of active religious service yet to be determined but does not plan to remain in the Chicago area.

THE CHICAGO THEOLOGICAL SEMINARY REGISTER

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The Chicago Theological Seminary REGISTER

*An Extension Service Bulletin Edited for Our Alumni and the
Congregational Christian Ministers of the Middle West*

FRED EASTMAN, *Editor*

VOLUME XXXV

MARCH 1945

NUMBER 2

THE SEMINARY AND THE SALVATION OF SOCIETY

By LISTON POPE

[*This is the third of the Alden-Tuthill Lectures delivered in Graham Taylor Hall on the evenings of February 5, 6, and 7. The two earlier ones were on "New Tensions for Individual Christians" and "New Frontiers of the Church." It is expected that the trilogy, on the general theme "Christianity Faces Its Future Task," will be expanded and published in book form. Dr. Pope is Associate Professor of Social Ethics in the Divinity School of Yale University, author of "Millhands and Preachers," and Editor of "Social Action."*]

IF THEY would be instruments of social salvation, theological seminaries must train men to go outside the existing religious cult and provide leadership for the masses. This means that the conception of a minister's proper role must be rethought by those chiefly responsible for the training of ministers. Most of our energies in theological institutions are still devoted to preparing men for successful leadership of the religious cult. This concentration of effort is realistic in that our graduates will be charged with precisely this responsibility; it is unrealistic if we seek to have our graduates take the lead in re-

shaping society. It has been said, and in high circles, that the church will save society simply by being the church. This may well be, but it will have to be a vastly different sort of church from that which is characteristic of American Protestantism, to say nothing of the churches of other faiths.

I

If we would prepare such leaders for the world of tomorrow, we shall need to change our methods of teaching. Instead of beginning with ancient facts or with the effort to impart particular skills, we shall need to begin with the living issues of mankind and then relate past experience

and particular skills to them. How, for example, can you best teach seminary students to preach to the needs of our time—by a careful analysis of the sermons of Beecher and Gossip, or by taking them to street-corner preaching posts and to union halls and to the shanties where the Holy Rollers hold forth, as well as to the great cathedrals and more commonplace churches where a voice has become attuned to the hopes of an age? Or how would you teach men to participate in the social struggles of their time—by a systematic survey of Christian theories about participation, the assignment of term papers on the Christian view of marriage and the social creed of the churches, and the like? Such knowledge is important and ought to be gained by the student. But he can best be taught to participate by participating.

Such teaching requires imagination and ingenuity on the part of the teacher, of course, and would carry most seminary professors outside the role generally regarded as commensurate with their dignity. If given some slight encouragement, students are remarkably inventive in discovering ways of coming in firsthand contact with the more important movements and struggles of contemporary society. Even so, the teacher must know something of these movements and struggles himself—and from firsthand acquaintance—if he expects his teaching to come alive. This is in principle as true for a teacher of almost any subject in the theological curriculum as it is for a teacher charged with prime responsibility in the area of social affairs. Whatever his field, a teacher teaches people, and his teaching is likely to improve in proportion as he knows the world in which people live and move.

If the seminary is to become interested in the salvation of society, then, it may well begin with its own faculty, even though it runs considerable risk of end-

ing there. Unless seminary professors tackle the problems of social redemption in their own institutions, in their communities, and in the wider world, they can hardly expect to be in position to advise their students how to do so. If they would teach for the future, instead of simply retailing the past, they must be themselves participants in the struggles out of which the future will emerge.

II

New conceptions of the role of the minister and of effective teaching for social redemption must come to focus in the curriculum if they are to be of fundamental and enduring importance in theological education. It will not be adequate merely to add a few new courses in social problems or to include one or two such courses among those required for graduation. The curriculum will need to be reshaped as well as "enriched."

If the socially redemptive role of the minister requires ability to lead the masses of the people, the training of the minister may well focus on the needs of the people and the resources and methods by which these needs may be met. It will no longer be sufficient to teach ministers to deal with people as individuals or as churchmen. Rather, they will need to learn how to deal with those cultural groupings or blocs in which people are arranged socially, such as management, organized labor, share-croppers, racial minorities, the white-collar class, the suburban community, and the like. Increasingly people are molded in personality and find their self-expression through such groupings, and the pattern of society increasingly depends on the relations between classes, social blocs, and pressure groups rather than on the relations between discrete individuals. The salvation of society depends not on "winning them

one by one" but on the development of methods to approach, judge, "convert," and lead social groups as groups.

The development of these methods requires that seminaries train men for specialized types of ministry to these particular groups. We tend to assume that theological education should prepare a man to work effectively anywhere; as a result, it often enables him to work most effectively nowhere. Types of ministry especially neglected in our existing curriculums include the following:

1. *The ministry to downtown churches in large urban centers.*—Most theological students are taught to preach as the ministers of such churches do, probably because these ministers set the pace and publish the sermons for Protestant preaching. But the deeper social setting and peculiar opportunities afforded by such churches are largely ignored in all but two or three of our seminaries.

2. *The ministry to industrial workers.*—In a survey of the curriculums of twenty-eight accredited seminaries three years ago, it was discovered that only eight offer any specific study of the problems of industry and of labor and that these eight meet the challenge only by providing one or two brief courses in the area. No American seminary is attempting to prepare men especially for this difficult sort of ministry. By virtue of their default, industrial workers are being captured wholesale by the preachers of the newer Pentecostal and Holiness sects. The education of these preachers, who rejoice at present in their illiteracy and capitalize on it, is itself a major challenge to the seminaries.

3. *The ministry to rural and village people.*—A study of the graduates between 1935 and 1941 of one of the larger eastern seminaries has indicated that 60 per cent of those who entered the parish ministry began in rural churches or in

towns of less than five thousand population.

4. *The ministry to minority groups and especially to the Negro.*—The separate churches for immigrant groups in America are rapidly disappearing as social and cultural amalgamation proceeds. But the Negro church continues to pose many special problems. It arose in the first place largely because white ministers were unable to meet the particular needs of the Negro, and it is likely to continue its separate existence for some time for the same reason. Not only is it a separate church but it is also a segregated and disadvantaged church in most instances. All seminaries should open their doors, without discrimination, to qualified Negro students; at the same time special efforts should be made by all the seminaries to improve the resources and quality of education in the Negro theological institutions. The American Association of Theological Schools might logically take the lead in this endeavor.

5. *The ministry to the armed forces of the nation.*—Here the seminaries are likely to be faced with three special problems: the retraining or reorientation of many chaplains before they go back to civilian parishes, the provision of an ongoing supply of chaplains for a fairly large military establishment even in peacetime, and arrangements to care for a large number of men who may enter the seminaries from the armed forces on demobilization.

It is still too early to know how many chaplains will desire additional theological education before they resume a civilian ministry—or, as will be true of many young naval chaplains, go for the first time to a civilian parish. Of seventeen chaplains who replied to a letter of inquiry recently, thirteen indicated that they would welcome some kind of reorientation in a seminary after their discharge.

Perhaps brief refresher courses, informal programs of reading and attendance at lectures, special provision for personal guidance and job placement, and other experiments may need to be undertaken.

Specialized training will also be in order for students who expect to enter the chaplaincy during the remainder of the war and afterward. It is impossible to predict the postwar demand for new recruits to the chaplaincy, or the policies of the Army and Navy with respect to their training. But it has already become abundantly clear that a minister who expects to enter this field of service should have certain specialized training in addition to his general theological education.

Nor is it possible at the moment to foresee in detail the problems connected with the postwar theological training of men who have been in the armed services. The number of such men may be considerable. They will be older than most theological students, and the effects of war service will unquestionably have left many marks upon them. It is probable, though not certain, that they will desire an accelerated program of theological studies. In any event, they are likely to need special help in resuming their studies.

III

It is important to notice several types of training which are now in order for all theological students but which will probably become specialized forms of the ministry within the foreseeable future.

These include the effective use of the more powerful instruments for reaching people and shaping public opinion, such as the radio, drama, journalism, public opinion polls, and the like. Karl Mannheim observes that the new devices for controlling human thoughts and emotions are the most significant fact of our times, dwarfing in importance all the political and social developments which so largely reflect them. Yet nearly all American seminaries, ostensibly training men to reach their fellows, ignore for the most part these newer devices. It is assumed that the minister still must rely chiefly on the pulpit, the pastoral visit, and the church school. But beyond these traditional methods lie untold possibilities in the effective use of newer instruments of communication.

These are some of the methods and areas in which the seminaries can demonstrate and implement their professions of concern for the salvation of society. A new recruit to the Waves in one of her early examinations defined a chaplain's position as "liaison officer between Navy personnel and God." That is the kind of function every type of ministry must fulfill—mediation between men in their particular social situations and God. The ministry of Jesus Christ is a ministry to people in their varying special needs as reflected in their group affiliations. As the seminaries emphasize this conception of it, and change their methods and curriculum to train effectively for it, they will be hastening the time of social salvation.

PROFOUND SIMPLICITY

By VICTOR OBENHAUS

[Professor Obenhaus, successor to the late Dr. Arthur E. Holt in the chair of Social Ethics, delivered the following address recently at a Vesper Service in Graham Taylor Hall.]

A FRIEND of mine in the insurance business, a man possessed of an uncommon interest in things traditionally called "religious," has said to me many times, "What we need is to get back to the *Simple Gospel*." I agree with him, but, of course, the problem is just what is *simple*.

A profound idea may be stated very simply. "Greater love hath no man than this, that he lay down his life for his friend." But none would say that this was a simple idea in all that it implies.

Every observer of contemporary religion as well as the history of religion has noted that, wherever men have been unable to take a profound idea and express it simply, others have come in and taken simple—and often injurious—half-truths and made them appear profound.

Look at the circumstances under which the great and profound truths have emerged.

SIMPLICITY VS. COMPLEXITY AMONG EARLY CHRISTIANS

The first century in Palestine was marked by chaotic conditions in the Jewish community. The Pharisees, the Sadducees, the Essenes, and the Zealots kept things from becoming monotonous in their uniformity. A very rapid increase in population, the necessity for yielding approximately 40 per cent of their income for taxes, a large number of landless laborers and slavery—all served to complicate life. Onto such a scene there came one who announced that "thou shalt love the

Lord thy God with all thy heart and all thy soul and all thy mind" and then added: "Thou shalt love thy neighbor as thyself." The first he got from Deuteronomy and the second from Leviticus. They were not new. But they became the essence of a simple gospel, given validity and vigor by a personality.

A few years later Paul, captured by the simplicity of that gospel, took it into the Greco-Roman world—a world which certainly was not uniform in its ways, despite the *pax Romana*. There may have been one emperor and good roads for communication, but Zeus, Apollo, Aphrodite, and emperor-worship made difficult sledding for a new religion. A social cleavage between the luxury class and the rural and trades people complicated things still further. The necessity for presenting a message which could more than match these conditions caused the apostle Paul to put his profound truth in a simple statement which could be grasped readily, if men would. "The just shall live by faith"—faith in the Christ who was the son of the living God. So he could add: "For me to live is Christ."

ST. FRANCIS AND LUTHER

On the strength of such a dynamic conviction, originally stated very simply but later colossally distorted, there arose an institution. But, like all institutions seeking power, it corrupted itself and became a source of grave anxiety to many. To challenge the corrupting and disintegrating luxury of the church, a sensitive young

man with an awakened conscience saw that his own egotism and arrogance which had been chastened might parallel that of the church. Complete humility was the answer. He took Lady Poverty as his bride. It was no attempt to provide a profound philosophical answer. But it was a profound, simple answer. Hundreds of thousands have seen the point and followed suit.

Three centuries later a continually aggressive and corrupt church had overreached itself. Its power thwarted individual or collective challenge. One of man's most basic personal rights and experiences was denied him—his approach to God without paying a toll. A priest of the church saw the iniquity of it all. He dared to announce that every man was a priest, that what the apostle Paul had called "justification by faith" was the primary consideration, and that man was possessed of individual liberty. True, it was necessary to say more than that, yet those simple but profound truths were understood. One may rightly say that the Reformation was more than this. The Renaissance had paved the way. Political freedom was rising. But the fact remained that it was a simple religious truth which opened the way.

THE WESLEYS, WHITFIELD, MOODY

Two hundred years later as the Industrial Revolution was dawning, a nation grown accustomed to a dormant and stagnant established church was suddenly shocked into a Great Awakening by the efforts of the Wesleys and Whitfield. If there is one word which appears more than another in describing the contributions of these men it is the word "simple." Alongside that there stands the other descriptive term, "power."

You notice that the pace has stepped up in terms of the centuries intervening. A century later the Industrial Revolution

had gained momentum. A new type of message is necessary. The personality and message of Dwight L. Moody defied the influence of Herbert Spencer. Neither of them could see from their points of vantage the real nature of what was happening. It is interesting that Andrew Carnegie threw up his hands in joy, figuratively speaking, at the prospects of being free from supernaturalism, freed by the unlocking of the gates of secularism through Spencer. In his autobiography he tells how troubled he had become because of the decline of Christian theology, until he studied Darwin and Spencer. He says: "I remember that light came as a flood and all was clear. Not only had I got rid of theology and the supernatural, but I had found the truth of evolution. 'All is well since all grows better,' became my motto, my true source of comfort." The apostle of the industrial age, Spencer, had made a convert of one of the most successful representatives of that age.

Dwight L. Moody provided a partial answer to the rising secularism. His simple message was not a sufficient answer to the new religion of progress because neither he nor the other representatives of religious forces fully understood its implications. But none can say that he did not make a profound impression on his generation.

GRAHAM TAYLOR AND OTHERS

There came others—with power. The giants of the Social Gospel for one of whom this hall is named. Their message was fundamentally a simple one too. They said: "The standards of our age must be appraised in the light of the ethics of Jesus."

As I read the lives of these men—and women too—one fact stands out: they as individuals made their message and their message made them. Few there are who can tell in detail what the basic thought

of these individuals was, but their personalities are known to us. The profundity of their message appeared in its consequences to themselves.

ATTEMPTS AT SIMPLICITY IN OUR ERA

Now we have come to a new era. We have not been in it very long as years go. It is the age of science and invention. It is the age of cartels and finance capitalism. As has been said many times of late and in many ways, it is a period when man's illusions as to his ultimate capacities are very great. There is not one of us but who has said to himself or aloud, "I wish we might get back to the Simple Gospel." That is not an admission of weakness. A mind which does not like to have things organized and to follow some plan is unfit to cope with life. After all, is not that what philosophy is for? Life itself is complicated, and I want the tools which will enable me to deal with it. But, before I get the tools, I must know with what it is that I am dealing.

This is a problem which even a full seminary course cannot answer—and that is no disrespect to this or any other seminary. One does not learn what life is in a seminary. Some have tried it. That was their attempt at a simple gospel, and it was so simple that it fell apart. But we are privileged to look at some of the attempts that have been and are being made.

There have been individuals working in the field of psychology who felt that they had the answer. It was to organize an individual so that he was at ease in the culture about him. I can remember vividly how surprised I was when a great psychologist stated, "The ultimate basis for living must be determined by the philosophers. We psychologists can only show how to live within that structure."

A psychologist friend of mine came breezing into a late-night session dealing

with mental hygiene problems and announced: "Boys, I've got it! The modern equivalent for the gospel hymn which ends with the words 'I'm saved, saved, saved' is 'I'm integrated, integrated, integrated!'"

The means of achieving simplicity which we hear advocated most frequently is, of course, the plea to return to the Bible—the pure truths of the holy word. The assumption is that familiarity with the Bible will automatically redirect one's life. Unfortunately it often becomes a book of magic, and the individuals who use this medium are frequently the ones who decline to face the really profound implications of Christianity and its Jewish origins. "What doth the Lord require of thee?" Do any of us see the full implications of doing justice and loving mercy and walking humbly before God in an age in which we are bound to people of Sumatra and Chile and Czechoslovakia?

We all honor and marvel at the religious sects which have set themselves up on a biblical authoritative basis and whose way of life and whole economy seeks escape from the vices of modern life, such as the Doukabours, and until recently the Amana people, the Shakers, and others—those who discovered simplicity in the community by making the whole community simple—according to biblical patterns.

Still another form of appeal to simplicity constitutes a gigantic paradox. It is to lose one's self in the simplicity of the church. The assumption is that man's wisdom is too feeble to cope with life but that there is a great tradition in such a church as the Roman Catholic and that, when one submits to it, all his problems are solved, because there have been those through the ages who found the answers. Those who seek this form of refuge do not ask what is the final authorization of the

institution or what are its political and economic involvements in the life of this period and how zealous is it for its integrity as a representative of the spirit of the humble Galilean. But it does provide a definite answer for those who want the dilemmas of life rationalized and borne by something stronger.

The ecclesiastical authoritarianism has, of course, not been confined to the Roman church. A Cleveland minister was called in the middle of the night to visit a man who was dying in a downtown hotel. On arriving, he discovered that the call had come from a fellow-Scot whom he had met on an Atlantic voyage. The sick man apologized for calling the minister at that hour and stated that he wanted to talk to him before he died. He said that he had been something of a rake, had traveled all over the globe seeking pleasure, and had broken all the Commandments, but, he added, "I want you to know, Reverend, that I have always been a good Presbyterian."

As Professor Kincheloe and I were returning to this city some weeks ago, we inadvertently met with a situation which reveals what has given integrity and simplicity to some people's lives. The porter had called us almost an hour too early. Neither of us had protested, but, as I was standing beside the porter a little later, I noticed that he was shaking. He suddenly apologized for waking us too early and said that he just was not himself this morning. He then told of a man in upper I who had accused him of stealing his watch. At this point he began to sob and could not control himself. Then he went on to say that this was the first time in thirty-eight years that such a thing had happened. The thing for which he lived, the doing of a superior job with unimpeachable integrity, had been challenged unjustly, and that was more than his

spirit could take. Fortunately the watch had been found between the blankets, but the man's spirit was not soothed even by such an ending. Some have found unifying principles for their lives in the ideals of their vocation.

As visible and articulate representatives of our faith we are forced by every circumstance to give witness to it with simplicity. The great philosophical and theological truths do not condense well into terse, readily grasped phrases. Psychological insights and concepts are meaningless to most laymen without prior discipline in the professional jargon.

WE ARE OUR GOSPEL

The implication of all this, however, is actually so simple that one hesitates to cite it. What gives me courage to do so, however, is the fact that in its simplicity it is inclined to be overlooked. The fact is that the profound simplicity which we possess and with which we must meet the honest demands of our contemporaries for a simple gospel is actually *ourselves*.

Most of us are aware that we are confronting a new period in civilization, and, whether we like it or not, we will have to meet it with a simple gospel. It is the kind of simplicity which comes from understanding the conditions and causes underlying our society hewn out of the major conflicts of our generation and then being able to interpret them humbly and effectively.

It is an inescapable fact that the kind of person one is announces eloquently the nature of his beliefs. Anyone who works with people cannot expect to hide his "gospel." Whatever may be our theology, whether we be of Paul or of Cephas, of Wieman or of Niebuhr, this is our Simple Gospel, but it is also profound simplicity.

THE CANONS OF THE ARTS

By VON OGDEN VOGT

[*Dr. Vogt, recently retired from the pastorate of the First Unitarian Church of Chicago and now its Minister Emeritus, delivered the following address at the Winter Assembly of the Seminary on January 3. For many years he has been on our teaching staff as a Lecturer on Religion and Art. A still wider public has long known his books, "Art and Religion" and "Modern Worship."*]

THE canons of the arts are the laws of form which govern the creation of good art. These canons of form are the same for all the arts. Whether you are laying out a garden or composing a sonata or refurnishing your living-room, the rules are the same. They have little or nothing to do with the content or subject matter. Two gardens may be comprised of the same materials, the same number of palm trees and hibiscus bushes and gardenias and calamondins and all the rest. But one garden will be charming and the other crude because the one gardener more expertly applied the rules.

What are these canons? They are unity, movement, rhythm, proportion, style, and design. These canons, of course, help or hinder one another. Successful proportion aids design, and good design enhances unity. Let us notice the simple nature of these canons.

UNITY

Every order of art must have unity. Otherwise it is not one work but two or more. A good work must have a strong and clear unity, or else the effect is not concord but discord. I do not stop to argue the fine points of the case where the artist wishes to produce discord. The canon of unity is often violated, perhaps in certain works of modern music, painting, and poetry. Some church buildings are so cluttered with structural or with

decorative details as to lack the integrity of a simple unity. A Persian carpet, on the other hand, with a great elaboration of fine detail, yet has a commanding unity. A poem of Robert Frost, for all its homely diction and untrammelled style, nevertheless obeys the necessities of the unifying pattern chosen.

MOVEMENT AND RHYTHM

Most works of art have movement. Dances and songs and dramas move. Apparently static works suggest movement or cause the eye or the body to move, as in painting or architecture. By the skilled use of curved lines, Michelangelo imparts a seeming high velocity to the movement of God in creating the sun and the moon.

Most arts are rhythmic, heavily charged with time beats or alternations of light and shade, the ebb and flow of feeling or regular recurrences of attention. It may well be, as President Palmer pointed out in a recent baccalaureate sermon, that rhythm is the earliest form of art. Strauss waltzes and modern jazz are popular because of the direct physical effect of powerful rhythm. Colonnades and arcades in buildings are charming because of rhythm. One of the noblest rhythmic compositions in the world is the procession of saints and martyrs done in bright mosaics on the architraves of San Apollonare Nuovo in Ravenna over fourteen hundred years ago.

PROPORTION

Proportion is the relation of part to part, the allotment of proper import to each part, the adjustment of all elements to the scale and purpose of the whole. The skilled novelist mixes narrative and dialogue in pleasing proportions. Proportion is a major reliance of the architect. Few people realize its power. Your living-room, for example, may be a matter of nine feet high and seems well proportioned. Suppose you were to enter a church as wide and long as the University of Chicago Chapel but only nine feet in height, how would you feel? Smothered, by bad air, of course, but still more by bad proportion. I know very well a small church which inside is about twenty-five feet wide, fifty feet high, and a hundred feet long. It is notable for the sense of uplift people feel on entering it, because the proportions are excellent.

STYLE

Style is the outer array of the inner mood of a work. It may be grave or gay, florid or austere, or any one of a great variety of qualities. To be stylish is to be dressed in the latest mode or mood of the day. To have style is to manifest some definite distinction or character of feeling or attitude. The staccato shots of Thomas Carlyle, the long sweeping periods of Cardinal Newman, the fanciful images of the Irish dramatist, John Synge, or even the sentences beginning with verbs in the *Cincinnati Enquirer*—these are effective because of stylistic distinction. Who that remembers the last war can forget the deeply moving elevated style of the addresses and state papers of Woodrow Wilson? Among the many thousands of public buildings in the world, the most are mere lumps and are dull; a few have style and are glorious.

DESIGN

Last but not least of the canons of the arts is design. Design is the major ar-

rangement of parts. It is the co-ordination of all elements under the control of a master pattern or plan. It organizes the totality of materials employed. This includes, of course, colors and sounds as well as masses and lines, ideas as well as words and meters. A sonnet is a sonnet by virtue of the pattern of eight plus six lines and specified rhymes. By arranging the major lines horizontally, a painter induces tranquillity; by an oblique design, he rouses strain and conflict. A collect in the prayer book may have a variable content, but the design is the same—an address to the deity, a qualifying clause respecting some divine attribute, the petition, and the desired objective. What explains the human relief and the deep satisfactions of the tragic drama? Seldom is there any specific statement of the moral or the philosophic solution. The sense of solution is derived in part at least from the fact that the evils depicted, however dreadful, are all absorbed in the total form of a grand design.

These are the laws of artistic form, the canons of the arts, and they are the same for all the arts. Their nature is abstract and formal. As matters of form their peculiar function is primarily separate from all subject matter or content. They are of powerful effect in and of themselves. What, then, is their connection with religion?

RELATION TO RELIGION

To begin with, these laws of form are immensely useful in the creation of good liturgies. Even services of common worship that are apparently informal have an arrangement of elements and follow in some measure these canons. Often the usages become fixed and difficult to change. Often the fixture is a poor one, whereas critical attention to the laws of form would produce far better results. Few services have as much unity as they should have and easily could have. Some-

times the unity is completely lost. I once attended a church service which opened with a stately and dignified dance movement and then changed to parts of an ordinary informal church service. Then, after a plea for a generous offering, the remainder of the dance drama was presented. The shifts in style ruined the unity of the service, and the loss of unity rendered of no effect the good intention of every part and of the whole, which, indeed, had no wholeness or health in it. Responsive readings have long been popular because of their strong rhythm. There is today an increasing use of the litany form of prayer for the same reason, with an added advantage in the expression of timely and pressing concerns by the participating people. Some services are far better than others in their development of the great rhythm of attention Godward and manward. Incidentally, it is in general better for the musical parts to be those where the attention is toward God, leaving human affairs to be set forth more prosaically. The canon of proportion is often violated. Numerous services place together a hymn, a responsive reading, and an anthem—a disproportionate use of song in one spot. Movement is usually maintained but interrupted more often than is realized. One minister I know pointedly stops everything when he notices a group of people being seated. His own interruption of the spiritual movement is far more disturbing than the physical movement of the people finding seats. The style of our typical Protestant services is improving but needs critical study and amendment. All services have some design. Indeed, it is almost impossible to avoid including in public worship the major elements of religious experience and action. The pattern of religious devotion is so natural that, once begun, it proceeds by its own inner nature on an all but inevitable course. As yet, however, comparatively few ministers have sufficiently

adjusted the design of outer forms to the inner actions of religion.

These are mere hints of some of the problems of public worship to which the canons of the arts may be usefully applied.

DEEPER MEANINGS

Nor can we more than sketch, finally, some of the deeper meanings of the laws of artistic form for religion. Unity and integrity—these are the passionate desires of all men who deplore intensely the dividing forces in society or the disintegrating effects of their own wrongdoing. The power of the arts to help and heal is in large part the power of the singleness and wholeness every great work of art possesses. The urgency of the artistic aim for unity and its signal accomplishments are direct aids to the human quest for the same end. They help sustain, moreover, the faith of man in the unity and wholeness of all things.

The oscillations of rhythm run through all the arts because they run through all life. There would seem to be little connection between religion and the stark simple rhythms of primitive music. Yet rhythm is the primary vitalizing element in art, and religion has always used it as a stirring force. On a higher level the arts depict the alternations of life. *Porgy and Bess*, for instance, keeps the attention constantly turning between the happy and the miserable situations of its people. In religious worship there is always the grand rhythm of attention to the One and the Many, God and Man, with the cognate antinomies of good and evil, righteousness and sin, blessedness and misery, self and others. The excellence of religious life and worship can be well assured only as the full force of these great rhythms is realized and their demands acted upon.

The intimations of proportion run deep into the heart of religion. "Nothing too much" is a good ancient adage to remember if we add "especially if it be at the ex-

pense of something else." Every ordinary occupation of man is highly disproportionate as concentrated upon one special aspect of the world's work, obscuring other interests and duties. Religion cannot be disproportionate. It cannot allow too much of any good thing at the expense of something else. In ordinary work everything else is ignored. The house of religion is the place where nothing is ignored and none is forgotten. All is remembered and all embraced in the concern of each. One of the prime messages of a cross upon a Christian altar is to say to all, "Here is a place where we never rejoice and sing until first we remember those who face the evil and tragedy of life." In keeping with this, good proportion speaks, "Here is a place where life is comprehended in all its heights and depths, its lengths and breadths."

To be stylish is to be high-toned. The stylistic qualities of the arts are those which lift the tone of life. Sometimes our awareness of excellence in a work of art fetches up the temper with a sudden start, to leave off the trivial and stand to the noble and the brave. It is said of Raphael's "Academy": "Here are noble figures ennobling the beholder." The religious life is one that seeks to sustain a high tone of mood and temper and ideal in every condition and in every situation.

As design is the first and leading law of the arts, so is it chief in significance for religion. Design both reports the order it finds and creates the order it proposes. The faith of religion reports the order it finds and helps men to believe that the life of all things is not chaos but under the sway of an order that is supreme. The disorders of life, religion faces with a stout determination to overcome them. The

artist selects for his work only such elements as can be embraced in the order of his design, ignoring others. Yet, all the while, the logic of his law of design urges him to pass beyond the frame of his work to include other and less tractable elements. The canon of design urges us all to create a new design of better order for our streets and town, for all the nations, and for the whole family of man. The canon of design, moreover, challenges all to look within as well as without, to form and maintain that inner spiritual order which is the ultimate source of outer political order. I wish there were space to discuss one other of the important intimations of the principle of design to which I have alluded elsewhere. It is this—that the pattern of religious devotion and religious action, whether solitary or social, including penitence and thanksgiving, affirmation and commitment, is more fundamental and abiding than the changing content of faiths and ideals. A vision of this truth would go far toward the accomplishment of religious unity and church union.

Finally, movement also, one of the most simple of artistic rules, carries a challenging word, "Move on, keep going." Today is good but laden with sorrow and wrong. Tomorrow may be better if you move on to make it so. Be not afraid of change. Change your customs, change your mind, change your society, change yourself.

Thus the canons of the arts are vital to religion not only as the laws of good liturgical form by which our worship may become more joyful and healing but as factors so wrought with the fabric of nature and life as to assist us toward a nobler manhood and guide us toward a more just and beautiful world.

EXPERIMENT IN THEOLOGICAL EDUCATION

By PERRY LE FEVRE

[*Mr. Le Fevre, a graduate of Harvard, was awarded a Junior Fellowship for excellence in his academic work during his first year in C.T.S. Now in his second year, he is one of the moving spirits in the creation of the new colloquia which he describes in the following article.*]

A NEW experiment in theological education is being made at C.T.S. This experiment is the Winter Quarter Colloquia on "The Nature and Role of the Church." These colloquia are to be differentiated both in aim and in method from the formal class, the discussion group, and the forum. Their general purpose is to stimulate thought about the living issues facing the church, to clarify differences of opinion and their implications, and to bring about an intercommunication of perspectives so that, as religious leaders, we may be able to speak and act more intelligently in our future work. Those of us who have helped the new venture to take shape see the colloquium as a serious-minded formal conversation. Each participant—faculty member and student alike—accepts equal responsibility in pushing forward the aim of the conversation.

The subject for the first series of colloquia held on successive Tuesday evenings, January 16–February 27, was "The Nature and Role of the Church." Our specific aim in dealing with this topic was to bring to light our most important ideas on what the church is to be and to do in the years ahead. We hoped to do this by exploring concrete tensions in the world to which Protestantism must be relevant and by coming to terms with what the different fields of theological study have to offer in relation to this subject. We have had the feeling that only by defining what the church is and what it can do in

relation to living issues, only by clarifying differences of opinion and their implications, can the church "reach a self-consciousness of its own nature and role in history."

Some indication of the scope and direction of our thinking may perhaps best be given by the following list of the seven special topics of these colloquia:

THE NATURE AND ROLE OF THE CHURCH

- I. The world of labor to which the church must be relevant. (What should the churches do?)
Speaker: LEON DES PRES, union lawyer
- II. The Catholic church, its self-consciousness and intended role. (What do you propose for Protestantism?)
Speaker: HAROLD E. FEY, Field Editor, *Christian Century*
- III. The Congregational church and its laymen. (What are their hopes and ideas? What would we hope of the laymen?)
Speaker: RONALD BRIDGES, Moderator, Congregational-Christian Churches
- IV. The role of Protestantism in social reconstruction.
Speaker: LISTON POPE, Yale Divinity School
- V. The important ideas regarding the church which can be contributed by the theological and historical fields.
- VI. The contribution of the practical fields.
- VII. General summary meeting.

The method of the colloquium is simple. A speaker, selected for his special competence in the question under discussion, presents a solid body of material as a background for further investigation. Then a panel of three faculty members and two students undertakes the clarification of the issues involved in the speaker's presentation, supplementing and challenging his viewpoint at the same time that they state their own positions. Finally, in an effort to prevent "isolationist thinking," the panel members turn over the questions of the evening to small groups, each of which has its own discussion leader. At the end of the evening all the groups come together to pool their contributions, to raise questions with the panel and the speaker, and to challenge opinions with which they may differ. The panel is regularly constituted by Professors Obenhaus, Pauck, and Snyder. Other faculty members are asked to participate from time to time. Each of the small discussion groups has eight or nine members. They appoint their own discussion leaders from week to week. On the Wednesday following each colloquium these discussion leaders meet to prepare for the program for the next Tuesday evening.

With its first meeting on the church and the world of labor the Winter Quarter Colloquia got off to a vigorous start. More than seventy students and faculty members gathered in the Joseph Henry George Commons to do their best thinking on one of the most vital issues facing the Protestant church. In a clear and challenging statement, Lawyer Des Pres described the postwar world as labor sees it. The panel and the small discussion groups took up his challenge in their effort to explore the possible relationships of the church and labor in a world such as that Des Pres described. The first colloquium ended as vigorously and as seriously as it had begun with small clusters of students carrying the discussion back into their dormitory rooms.

Those of us who have helped to develop the Winter Quarter Colloquia have high hopes for its success. We see great potentialities in it as a stimulant to our thinking here at the Seminary, as a technique for serious programs of adult education, and as a means of professional interaction to be developed on the field. We hope that it may become an integral part of theological education at C.T.S.



GLEANINGS OF NINETY YEARS

Compiled by EVAH OSTRANDER

[Miss Ostrander, our capable and co-operative librarian, has searched through old Seminary catalogues and volumes of the Seminary REGISTER to compile these notes. They make no pretense of being a history of our ninety years. They are straws from the stream of time to suggest the way the current was running in each of our nine decades.]

1855-65

GETTING STARTED

AFTER various preliminary conferences, one of which was held in Chicago, June 12, 1854, and, in consequence of their action, a General Convention was held in Chicago, September 26, 1854, attended by delegates from Michigan, Illinois, Indiana, Wisconsin, Iowa, and Missouri. It ratified the action taken in preliminary conferences, took in hand the work of founding a theological seminary, determined its character, and appointed a board of directors. The directors secured a favorable charter from the state, adopted a constitution, and from that time, through great hindrances, yet, with unaltered faith, have pushed forward the work.

The Seminary, located at Ashland Avenue facing Union Park, was opened October 6, 1858, with two professors, Joseph Haven and Samuel C. Bartlett, and 29 students. Since the Seminary had no buildings, the students were distributed among Christian families, by whom, during the first year, they were entertained, in many cases, without charge.

The regular course of study in the Seminary occupies three years, the first year being devoted mainly, though not exclusively, to the study of the Scriptures in the original, the second to Systematic Theology, the third to Sacred Rhetoric, Ecclesiastical History, and Pastoral Theology. (*Catalogue, 1860-61.*)

The academic year is divided into two terms—the Lecture and the Reading term. The Reading term is intended to be passed by the student under the supervision of some Christian pastor, under whose care he may

pursue the course of study prescribed by the Faculty, while at the same time acquainting himself with the details and practical duties of pastoral life. At the close of the Reading term the student is required to present a certificate from the pastor of his diligence in study and deportment. It is the hope and design of the founders of the Seminary, to combine, in this manner, the essential features and advantages of the two methods of theological education—the old and the new. (*Catalogue, 1862-63.*)

Professor Franklin W. Fisk became a member of the Faculty in 1859.

1866-75

FIRST BUILDINGS AND STUDENT AID

The first of the permanent buildings of the Institution—Keyes Hall—was erected a year ago, 1865, and it is expected that the main edifice, Fisk Hall, will be built the coming year. (*Catalogue, 1865-66.*)

The instructors hold out to young men no other inducement than that of a sound theological training; still it is true that the location of the Seminary furnishes very great facilities to those who are designing to find a field of labor in the West. . . . For several years, quite a number of students have earned, each, ten dollars a week, by teaching two hours an evening in the city evening schools. . . . Students, whose circumstances require it, are aided by the American and the Western societies. (*Catalogues, 1868-69 and 1871-72.*)

Professors James H. Hyde, George N. Boardman, and Theodore W. Hopkins joined the teaching staff during this decade.

1876-85

FOREIGN-LANGUAGE INSTITUTES

The need has long been felt of an able German ministry, who are in sympathy with our methods, to labor among those who will hear the Gospel most readily in their mother-tongue. A progressive course of instruction has accordingly been arranged, occupying a part of each year of the Seminary term, the aim of which is to perfect German students in the use of the German language. (*Catalogue, 1884-85.*)

The Scandinavian Department has been arranged tentatively to prepare Scandinavians to preach in English as well as in their mother-tongue. Its permanence and character will depend upon the interest manifested by churches or individuals and the evidence of the divine favor. (*Catalogue, 1884-85.*)

The Dano-Norwegian Department has no ecclesiastical connections. It originated in the suggestion of a banker in Chicago, a Norwegian by birth, who has rendered it pecuniary aid, and who believes that many of his own people may be led to sympathize with the Congregational churches. (*Catalogue, 1885-86.*)

Samuel Ives Curtiss, G. Buckingham Willcox, and H. MacDonald Scott were added to the teaching staff during this decade.

1886-95

ELECTIVE STUDIES

Instruction is given this year, 1886, in Aramaic passages of the Old Testament and in Assyrian. . . . The Professor of Church History will read with the students of all classes, who may desire it, selections from the Patristic Works. . . . Lectures will be given in the course of the year on Health and Biblical Temperance. (*Catalogue, 1886-87.*)

STUDENT LIVING COSTS

Rooms are assigned to the new students, by the Treasurer, in the order of application. Each student is charged forty cents a week for the care of his room. No other charge is made for rooms. Instruction and use of Library are without expense. The cost of fuel is about

fifteen dollars per room, or seven and one-half dollars for each student, and gas or oil costs from one to two dollars. Good board may be had in the neighborhood of the Seminary for about three dollars a week. (*Catalogue, 1888-89.*)

On account of the Columbian Exposition and the large number of literary and religious congresses to be held in connection therewith, especially during the months of September and October, it has been deemed wise to postpone the opening of the fall term until November 1. But all matriculated students and persons who purpose to enter the Seminary on November 1, 1893, may, by arrangement with the Treasurer, have rooms in the dormitories on October 17, at the same price that is paid by others who occupy the buildings during the World's Columbian Exposition; and those who remain after November 1, as members of the Seminary, will receive in rebate all that they have paid for lodging in excess of the regular charges to students. (*Year-book, 1892-93.*)

DEGREES AND DIPLOMAS

The degree of Bachelor of Divinity will be conferred on the following terms:

1. A student must have entered the Seminary as a college graduate, or by an examination on college branches.
2. A student must have completed, to the satisfaction of the Faculty, the full course of study in the Seminary, including all the prescribed work in Hebrew and Greek.
3. The candidate must present to the Faculty a thesis on some theological topic, prepared under the direction of the Professor in that department to which the topic belongs. The subject of the thesis must be presented to the Professor one month after the beginning of the Senior year, and the thesis must be presented to the Faculty two months before the final examination.
4. The candidate must pass a final examination in three departments of study, one of which shall be that in which his thesis was prepared. This examination shall be the only one required during the Senior year.
5. The candidate must present a copy of his thesis to the Seminary.

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The Seminary Diploma of the various departments will be conferred on all students not candidates for the degree of B.D., who complete, to the satisfaction of the Faculty, the course of study which they have pursued.

These regulations come into force with the class of 1895. (*Year-book, 1893-94.*)

THE DEGREE OF PH.D.

The degree of Doctor of Philosophy will be conferred on the following conditions:

1. A diploma of graduation from some recognized college or university.

2. A diploma of graduation from the full course (including Hebrew and Greek) of a Theological Seminary.

3. A two-year course of specified study at Chicago Theological Seminary. (*Year-book, 1894-95.*)

MUSEUM OF CHRISTIAN ANTIQUITY

A beginning has been made of a museum for objects illustrating the history of the church. The Congregational exhibit, which secured the highest medal at the World's Columbian Exposition, has been presented to the Seminary. It contains portraits of eminent Congregationalists, charts setting forth the work of our churches, and photographs of our colleges and other institutions of learning. Its unique value, however, marking it as first among churches exhibits, consists in the intimate connection shown in its annals between our denomination and development of the republic throughout its history. (*Year-book, 1894-95.*)

CHICAGO COMMONS

A Social Settlement of the Chicago Seminary

The development of the Sociological Department in Chicago Theological Seminary involved from the beginning (1892—with the coming of Professor Graham Taylor) a Social Settlement. The primary educational purposes which it is designed to subserve is that of a social observatory, a statistical laboratory, and a field for the original researches of post-graduate students. (*Year-book, 1894-95.*)

Professors George Holley Gilbert, Graham Taylor, Edward Thomson Harper, Fridolf

Risberg, William Benton Chamberlain, William Douglass Mackenzie, Carl August Paeth, and Reinert August Jernberg became members of the Faculty.

1896-1905

DEPARTMENT OF EXPRESSION AND MUSIC

Professor Chamberlain

A Department of Music has been established in connection with the work of Professor Chamberlain. Besides standard works on music and hymnology, this department comprises a collection of vocal music suitable for the work of the Chorus class formed by Professor Chamberlain. Through the generosity of Silas M. Moore, Esq., of the Kenwood Evangelical Church, a fund has been provided, the income of which will be largely devoted to the purchase of works for this and other branches of Practical Theology. (*Year-book, 1896-97.*)

CHICAGO SCHOOL OF CHURCH MUSIC

Opened January 2, 1902

The object of this school is (a) to furnish the students in the Seminary thorough, practical illustrations for their studies in church music, liturgics, and all the offices of public worship; in short, to be a laboratory for the department of Expression and Music; (b) to furnish church organists, choir directors, choir singers, and those preparing for evangelistic work and service as pastors' assistants, courses in music in its relation to Christian worship, especially adapted to fit them for effective work in those departments.

FACULTY

Rev. Joseph Henry George, D.D., President.

Rev. W. B. Chamberlain, D.D., Dean and Professor of Hymnology and the Offices of Worship.

Miss Emeline Phelps Farrar, Chapel Organist and Teacher of Organ.

Mr. Henry Augustine Smith, Teacher of Singing.

Mr. Walter Spry, Lecturer on the History of Church Music, Composition and Criticism and Instructor in Organ, Pianoforte and Accompaniment Playing.

THE CHICAGO THEOLOGICAL SEMINARY *Register*

Miss Mana Dana, Assistant Teacher and Illustrator (Piano.)
(*Quarterly*, 1903.)

LECTURERS

Prof. P. C. Lutkin, Director of Musical Department, Northwestern University; Lecturer on Modern Church Compositions.

Mr. Felix Borowski, Chicago Musical College; Interpreter of Chicago Orchestra Concerts.

Rev. W. A. Bartlett, D. D., Pastor of First Congregational Church, Chicago; Lecturer on Music in the Practical Work of the Church.

Rev. Wm. E. Barton, D. D., Pastor of First Congregational Church, Oak Park; Lecturer on Preparation of Special Church Services.

Rev. Frank W. Gunsaulus, D. D., President of Armour Institute; Lecturer on Music and Poetry as Inspiration and Preaching.

Mr. Norman S. Patton, Architect; Lecturer on Church Architecture in its Relation to Music and Worship.
(*Quarterly*, 1903.)

THE CHICAGO CHRISTIAN INSTITUTE

Opened November 4, 1901

The object of the school is to provide such instruction for women as shall fit them for intelligent service as deaconesses, missionary workers, pastors' assistants, Bible readers, church visitors, and Christian workers in the various lines of activity open to them; also to afford practical experience in Christian work under the direction of experienced workers.
(*Quarterly*, 1903.)

Professors Louis Burton Crane, Oscar Hermann Kraft, Andrew Noah Fox, Otto Christopher Grauer, Magnus Egidius Peterson, and Herbert Alden Youtz became members of the Faculty.

1906-15

A CONTAGIOUS RENOVATION

In preparation for our fiftieth anniversary, which we celebrate this spring (1908), friends of the Seminary from without and Faculty and students from within decorated Carpenter Chapel, renovated the parlors and class rooms

in Fisk Hall, and in other ways improved the appearance of the Seminary buildings. The contagion of this renovation has spread, until the students have just pledged \$600 for the completion during the summer vacation of the work so auspiciously begun. (*Register*, 1908.)

"C.T.S. REGISTER" FOUNDED

The multiplication of the organic activities of the Seminary makes imperative the publication of an exclusively official organ four times a year covering these. Accordingly, THE CHICAGO THEOLOGICAL SEMINARY REGISTER, the first number of which appeared in March of this year (1908), has replaced the old QUARTERLY. It is issued four times each year, in March, April, May, and June. The March, April, and May numbers are to be regularly the Year Books of the Seminary, the Foreign Institutes, and the Christian Institute, respectively, giving full information on equipment, conditions of admission and graduation, courses of study, instructors, students enrolled, etc. The June number, beginning with June, 1909, will be the Alumni Directory and Year Book, including also a résumé of the year's work in the Institution and a survey, by members of the Faculty, of recent literature of interest to alumni and students. (*Register*, 1908.)

TRAINING SCHOOL FOR WOMEN

Suitable provision for the training of women for religious and social work, as pastors' assistants, Bible teachers, Sunday school directors, and workers in home and foreign missions, for which a demand is manifest, will be made for the coming year, 1909-10, through the establishment of a Congregational Training School for Women under its own board of managers. Part of the instruction will be given by members of the Faculty, and the students enrolled in the School will enjoy certain Seminary privileges. (*Register*, 1909.)

SEMINARY MOVES TO UNIVERSITY NEIGHBORHOOD

For upwards of ten years, the question of removing the Chicago Theological Seminary to the neighborhood of a university had been be-

fore the Board of Directors. At the Annual Meeting of the Board on May 5, 1914, at which all the Directors except one were present, a resolution was unanimously adopted, authorizing the removal to the vicinity of the University of Chicago, under an agreement between the two institutions, which provides that each shall give certain privileges to the students of the other. (*Register*, 1914.)

In September, 1915, the Graduate Seminary began the second period of its history. Without sacrificing its integrity, independence, or inherited spirit, it has accepted gratefully the generous treatment accorded it by the University, whose lecture halls and libraries have been open to its teachers and students. (*Year-book*, 1915-16.)

The Faculty added the following professors during this decade: Clarence Augustine Beckwith, Frank W. Gunsaulus, Clyde Weber Votaw, Frederick Wesley Ellis, Hermann Obenhaus, Ralph Hall Ferris, Moritz Ernest Eversz, Ozora Stearns Davis, Henry Hammersley Walker, Frank G. Ward, Benjamin Willard Robinson, Frederic Breeding Oxtoby, Benjamin Frank Aldrich, Fred Louis von Meske, Henry Augustine Smith, and Frederic Mason Blanchard.

1916-25 WORLD WAR I

Perhaps there has not been a more serious and significant meeting held by Chicago Seminary students for fifty years than the gathering on May 11 to discuss the duty of the students in reference to their service to the nation. The spirit in which the students faced the situation was one of the finest expressions of Christian sanity and devotion that ever we have seen. We never were prouder of Chicago Seminary.

Along with a loyal and enthusiastic readiness to serve in the place of supreme danger and volunteer at once if that were desirable, the discussion developed a clear-eyed and well-balanced judgment that service in the trenches and in the ambulance corps was not all that the nation was demanding in the time of crisis. It is just such a time of perplexity and strain as

that upon which we seem to be entering that calls supremely for the leaders who can define and conserve the ideals which are to be the only full and final support of a nation at war. (*Seminary News Letter*, 1917.)

NEW BUILDINGS

We wish it were possible to report the scores of favorable comments that have come from all sides as the Seminary's new dormitory has come steadily to the point where its noble proportions and pleasing details can be seen. The Chicago Theological Seminary has been a vague sort of name in the new neighborhood since 1915. Now (1924) all at once, it begins to stand for something and to bulk largely. (*Register*, 1924.)

Mr. Victor Lawson became a member of the Advisory Committee and often gave time and counsel when it cost him much in the midst of his busy life. He gave fifty thousand dollars to the campaign for the Building and Endowment Fund. Finally, yielding what had been to him quite an unflinching principle, he allowed his name to be placed on the tower of the Residence Halls. And at last, quite unknown to anyone, he provided an outright gift of a hundred thousand dollars in his will and also made the Seminary one of the four residuary legatees of his estate. (*Register*, 1925.)

The Thorndike Hilton Chapel, which is now in process of construction on the grounds of the Chicago Theological Seminary, represents a unique and vital factor in the plans for the Seminary's development. It is the gift of Mr. and Mrs. Henry H. Hilton of Chicago in memory of their son. (*Register*, 1925.)

Thomas Stock, Arthur Erastus Holt, and Davis Edwards became members of the Faculty during this decade. Robert Cashman became Business Manager.

1926-35 NEW VENTURES

After long and careful consideration the Board of Directors of the Seminary and the Board of Managers of the Training School agreed that the Seminary, beginning July 1, 1926, should assume responsibility for training

THE CHICAGO THEOLOGICAL SEMINARY *Register*

our young women for the service of the church. (*Register*, 1927.)

Probably no single item relating to leadership training for Congregational churches is more significant than the recent action of the Board of Directors of the Chicago Theological Seminary in approving the recommendations of President Ozora S. Davis and his Faculty to double the Seminary's present staff, thoroughly revise its curriculum, reorganize its library, strengthen its recruiting program, and proceed in the near future to the completion of its building program, at an approximate additional cost of \$500,000. (*Advance*, 1928.)

Dr. Carl S. Patton, Rev. Fred Eastman, Rev. Arthur Cushman McGiffert, Jr., and Wilhelm Pauck have been appointed to the Faculty to carry out the expanded program. In addition to these members, Professors Matthew Spinka, Samuel C. Kincheloe, Walker M. Alderton, Clara Ethel Powell, and Cecil Michener Smith became Faculty members during the period from 1926 to 1935.

Dr. Albert W. Palmer became President of the Seminary in 1929.

1936-45

This, 1938, has been the "Ecumenical Year." Your Seminary was represented at Ox-

ford, England, by four students and four Faculty members. Most of these were also present at the Edinburgh Conference. The results of this unusual participation are evident in Seminary life and thought. (*Register*, 1938.)

Four students now in C.T.S. attended the World Conference of Christian Youth at Amsterdam, Holland, last summer, 1939. (*Register*, 1939.)

FEDERATED THEOLOGICAL FACULTY

The Federated Theological Faculty of the University of Chicago was formally inaugurated on October 25, 1943. More than a thousand persons, including representatives of some two hundred academic institutions, attended the impressive ceremony in the Rockefeller Memorial Chapel. The new faculty federates the faculties of the University's Divinity School, the Chicago Theological Seminary, the Meadville Theological School, and the Disciples Divinity House without disturbing the autonomy of these institutions. (*Register*, 1944.)

Daniel Day Williams, Ross Snyder, Mervin M. Deems, Amos N. Wilder, and Victor Obenhaus became members of the Faculty in this decade.

REGISTRATION IN FEDERATED THEOLOGICAL SCHOOLS

Winter Quarter, 1945

Total Registration.....	249	Distribution by denominations:	
C.T.S.....	118	Congregational.....	71
Divinity School.....	95	Disciples.....	40
Disciples.....	26	Methodist.....	34
Meadville.....	10	Baptist.....	28
Candidates for the		Presbyterian.....	19
B.D. degree.....	146	Lutheran.....	17
Ph. D. degree.....	55	Unitarian.....	11
A.M. degree.....	44	Evangelical Reformed.....	5
A.B. degree.....	1	Others.....	14
Specials.....	3		

ALUMNI MEMORIES

[Our Alumni, to help us celebrate our ninetieth anniversary, have started a small stream of letters our way—letters recalling student days ten, twenty, even fifty years ago. Here are a few of them. We expect to publish another sheaf of them in our November issue. So sit down now, Old Timer, before you forget it, and write yours. Your memories may reach and stir others in your old friends and thus serve to further the communion of the saints—or at least their fellowship.]

M. H. HOPKINS, C.T.S. '95
Claremont, California

WHEN I entered the Seminary in 1892, President F. W. Fisk, with his stately dignity, presided at all meetings. The parlor was opened only on state occasions. The rest of the time the covers were on the chairs and the piano, and the room was closed.

Ozora Davis came. Covers were removed from furniture, and the parlor was open every night. The old-time grandeur of Franklin W. Fisk gave way to the rough-and-ready human touch of Ozora Davis. He who had never seen the inside of a Pullman car soon came to be known for his travels all through the West and the way in which he lived with railway brakemen and engineers.

Dignity and stateliness gave way to brotherliness and to hearty handclaps with everyday folks. What happened in the Seminary was happening all over the country. The front room or parlor ceased to be. The living-room as a family center came in. We have traveled far since the days of tall, stately Franklin W. Fisk. We need more of the handclasp with everyday folks. The church of the Nazarene carpenter must not forget the homely sons of toil. . . .

I recall my greatest day in the Seminary, but I do not now recall the year. Much in regard to the day has gone. The impression which the day left with me abides. The Seminary was proud of its scholarship. Nothing was ever permitted to do away with classroom studies. Dr. F. B. Meyer, of London, was making a tour of the country, and the Seminary had the opportunity to hear him. The Faculty decided to do away with classes for the day and let all the students hear Dr. Meyer.

He made one of his characteristic addresses. I do not remember anything that he said. Two things I do remember: that day for the first time I got acquainted with the men of the Faculty. When Dr. Meyer closed his appeal, the meeting was thrown open. Stately President Fisk rose. We saw his lips move as a tear or two trickled down his face. His lips moved; but not a word was spoken, and he sat down. Then Professor Curtis rose. We thought of him as cold and granite-like. That day the real Curtis appeared. We saw something which, at least for us students, had been dormant. That day we got acquainted with Seminary professors, and that day left an impression in my life which has remained through all the years. It changed all my life.

Professor Henry Walker became a great friend to me. Forty-four years ago, as a young pastor, I attended my first ministers' meeting in Denver. Two questions were up for discussion. Henry Walker had the paper, and we were plunged into the fundamentalist-modernist controversy. Addison Blanchard, in his quiet way, led on the other side. For thirteen years the contest was on, and for thirteen years I was invited to both meetings and, as far as I know, had the hearty good will of both factions. Then I was transferred from the superintendency of Colorado to the superintendency of the Southeast, with headquarters in Atlanta. I had not been many days in the South before I found that the old controversy was as regnant as ever.

The other question in our minds that day in Colorado was, "How shall we rescue the church from the old minister who wants to run things?" That question is still with us, although I am seeing it from a different angle.

The last time I saw Henry Walker was as he sat in his office in the Seminary. We talked

over our Colorado days and of the prospects for Seminary men in the South. Henry Walker was one of the friends in whose fellowship I delighted—a prince among men.

GEORGE B. SPANGLER, C.T.S. '96
McAlester, Oklahoma

Some fifty years ago, in February, 1895, I experienced the most dramatic scene of my three years spent in the Chicago Theological Seminary. The setting: a special devotional prayer service held in the Seminary chapel on "The Day of Prayer for Colleges and Seminaries," conducted by the Seminary Faculty.

At the close of the service, the president of the Senior Class requested the student body to remain for a special service of the students after the Faculty had left. After singing a devotional hymn, the leader asked the students to come to the platform, kneel about the pulpit, and engage in prayer. First, several English-speaking students volunteered in earnest heartfelt prayer. Next, the leader invited the members of the foreign-speaking departments to offer prayer in their own native languages. This they did promptly one after another, in German, Swedish, Norwegian, etc., until all who desired to voice a prayer had done so; then we rose to our feet and sang heartily, "Blest Be the Tie That Binds Our Hearts in Christian Love."

As we stood close together, shoulder to shoulder, there was scarcely a dry eye among us. All differences of race or tongues were melted down, and all realized as never before, so keenly, that *our God was the God of all nations, peoples, and tongues.*

This dramatic experience in my Seminary life removed from me any race prejudice and thus made it possible for me, in all my ministry, to meet in a Christian way the whole race problem.

RICHARD D. ORTON, C.T.S. '15
Waukegan, Illinois

I write a few lines about the Seminary class of 1915 (the last graduating class of Seminary on the North Side.)

Dr. Ozora Davis was president of Seminary. Surprise fire drill at 2:00 A.M. Great com-

motion in halls, but apparently I slept through it all. At last I heard Dr. Davis' voice in loud tones, "Orton! Orton! You must get up! This is the president of the Seminary speaking." The fellows claim I answered, "I'm the president of the Senior Class—so what?" If I said that, I surely was not awake; for I—a timid soul—would not presume to answer thus the president of the Seminary.

Those were days when Professor Blanchard in public speaking brought us down from oratorical heights, or raised us from monotonous depths, or slowed us down from eighty miles, or gave us the green light when holding up traffic. They were the days when Dr. Graham Taylor would rush into the classroom, a bit late, to challenge us with the social and economic life of the great city of Chicago.

J. W. FREDERIC DAVIES, C.T.S. '07
Waukegan, Illinois

Almost one of my first acts when I came to the Seminary was to serve as a pallbearer at Professor Curtis' funeral. The service was very impressive. It was the first time I had ever seen a blanket of roses.

Coming from South Dakota, I immediately found my friend Dietrich from Yankton College. He had come on a year ahead of me. So when Dr. Taylor asked me to take a boys' club at Chicago Commons I asked Dietrich about it. His advice was: "Take it. I made a fool of myself doing it. You can't do worse than that." I had the time of my life with that club. As a result of that effort I was voted into membership in the Commons.

Three professors stand out clearly in my mind. Professor Scott interested me because of his being so precise. He won my gratitude by inviting me to his home for Thanksgiving dinner. As a lecturer in church history, he was drier than the bones of Ezekiel. We fellows talked about it, and they appointed me to interview him. My ignorance in such matters was very great. He heard what I had to say and was very gracious about it. The next day he appeared with a new set of notes and gave a lecture full of interest and humor. He kept it up for the rest of the term.

Professor Harper was a man I came to love. He so upset my ideas that I felt I did not be-

long in the ministry. I went to him and plainly told him that I had lost all that I had to hang on to and that I thought I ought to quit. He said, "The truth will straighten itself out if you will give it time." He invited me to call some evening. I did so many evenings; wonderful evenings they were discussing fungi, the arrangement of book shelves, and Old Testament stories. With him I learned the value of Hebrew.

Graham Taylor dipped deep into life for me. As a lecturer he was one of the worst. But when he came into class on fire with some human interest experience, he was thrilling. How I suffered as he told of mortgaging his furniture to keep the Commons going or of people suffering from the misdeeds of city officials. How I enjoyed Christmas Eve as he took me to see a neighbor's family tree lighted with live candles and to hear the mother, who had been born across the seas, tell her marvelous stories and to see the eyes of the large family sparkle as Taylor spoke.

Taylor lived more at the heart of the city and its people than all the rest of the Seminary men. Standing with him was his wife, always calm and generous in her opinions, living as a mother to hundreds in that crowded part of the city. To us she was the dignity of womanhood, the heart of understanding, the charm of friendship, like a great calm in the human storms that surrounded us.

THOMAS H. WARNER, C.T.S. '95
Cleveland, Ohio

In the early days a number of the students had very little cash. They lived mostly on faith. Some could not even afford an overcoat; they wrapped newspapers around their limbs to protect them from the bitter cold of the Chicago winters. I knew two married couples who had to limit their household expenses to \$2.00 a week.

When Graham Taylor came, the students were required to do home visitation one afternoon a week. With another student I was assigned to the Doremus Church, which was then a mission of Plymouth Church, of which Dr. Gunsaulus was pastor. One Sunday we found ourselves in desperate straits. My fellow-student had been invited to preach in the evening. He felt he could not preach acceptably unless he wore a Prince Albert coat. So he spent all his available cash in purchasing one. That morning I had breakfast at a restaurant. Inadvertently I left a \$5.00 bill—all I had—on the table when I paid my check. At supper time, when we pooled our resources, we found that we had our fares back to the Seminary and a nickel over. Fortunately in those days a whole pie could be bought for a dime. So we purchased half of one with the nickel and made our evening meal on it.

ALUMNI NOTES

Compiled by DANIEL DAY WILLIAMS and FRED EASTMAN

1944. *Jean and Howard Boardman*, now in Presumpscot Parish, Rural Route No. 1, South Windham, Maine, write that *both* are preaching and sharing in the weekday religious instruction in the public schools, where they reach about two hundred and fifty children in eight classes each week. They also have a young people's group of thirty to forty, and are already preparing a summer camp program.

1944. *Donald J. Bartholomew* is now minister of the Congregational Church, Lisle, Illinois.

1944. *Carl Bollinger* is concluding his first year as pastor of the Hazel Park Congregational Church in St. Paul, Minnesota.

Ex-1944. *Roy Lee Adams* has been installed as minister of the First Congregational Church at Ortonville, Minnesota.

1943. *Florence and Ralph Kesselring* announce the birth of Ann last August. Their work in San Jose, Costa Rica, faces many obstacles, including a current epidemic of infantile paralysis. Ralph is minister of the Methodist church.

1943. *Gordon and Betty Baker* have issued a special miniature edition of their church paper to announce the birth of Ronald Earle Baker on January 26. Their address: Colonial Congregational Church, 3144 Overland Avenue, Los Angeles 34.

1943. *Jordan D. Cole* reports from Le Raysville, Pennsylvania, that he married, last year, the daughter of the local physician. She is a graduate of State College, Pennsylvania, and has been a social worker. They are expecting an heir in April.

1942. *Frank and Eunice Dorey* report their delight in their new work in Honolulu. Frank is pastor of the Church of the Crossroads. Their address is 1212 University Avenue, Honolulu 33, T.H.

Ex-1941. *Howard and Elsie Schomer* and their daughter visited in Chicago during the Christmas holidays. Howard had a brief furlough from his strenuous work in a Pennsylvania hospital for the mentally ill. He is also carrying full responsibility for a church in New Jersey.

1939. *Clark and Verna Harshfield* have accepted the call to the Congregational Church at Chamberlain, South Dakota, following a pastorate of four years at Faulkton, South

Dakota. Faulkton was in the dust bowl. Chamberlain has hills and trees and a river.

1938. *Merrill and Faith Beale* rejoice in the birth of a son, born January 6, 1945.

1935. *Ray Steakley* and his wife announce the arrival of a new daughter, Evelyn, last December.

1934. *Roger Hazelton* has been appointed professor of philosophy of religion at Andover-Newton Theological School. He assumes his new duties next autumn. For several years past he has been dean of Shove Memorial Chapel and professor of religion at Colorado College. He is the author of *The Root and Flower of Prayer*, published last year, and a frequent contributor to religious and educational journals.

Ex-1933. *Opal Gooden* recently contributed an article to a Washington newspaper on "How It Feels To Be a Government Clerk." She said she likes it. "Only in Government have I found an employer whose sole business is to promote the general welfare." She likes the various kinds of people she works with and the teamwork they do together. She is in the Division of Standards of the Department of Labor.

1932. *Walter Horace Upton*, in his third year as pastor of the First Congregational Church of McPherson, Kansas, labors in his "odd moments" on his doctoral thesis, "Ethical and Religious Values in the Philosophy of Douglas Clyde Macintosh."

In Memoriam

1897. *Roy Bergen Guild* died in Orlando, Florida, January 13, at the age of seventy-three. Born in Galva, Illinois, he was a graduate of Knox College and this Seminary. He held pastorates in Woodstock, Illinois; Chicago; Topeka, Kansas, and New Bedford, Massachusetts. Nearly half of his life was devoted to interdenominational work. He served several commissions of the Federal Council of Churches and was associate general secretary of that body from 1929 until his retirement in 1937. He was author of *Practising Christian Unity* (1919) and editor of *Manual of Inter-church Work and Community Programs for Co-operating Churches* (1933).

FACULTY NEWS NOTES

[About once each year we have published a brief review of the extra-curricular activities of the members of the Chicago Theological Seminary Faculty. However, since 1943, the Seminary Faculty has been identical with the Federated Theological Faculty of the University of Chicago, and a review of the activities and publications of so large a body would require much more than our limited space. So we have confined most of the following notes to some of the members of the old Faculty.]

ALBERT W. PALMER

DURING the past year, President Palmer has continued to serve on the Advisory Board of the Chicago Congregational Association and the Board of Directors of the Chicago Congregational Union and Tillotson College. He completed three years' service as chairman of the Denominational Committee on Conscientious Objectors and is still serving on the Federal Council's Commission on the Bases of a Just and Durable Peace. He is also on the Council for Clinical Training for Theological Students and secretary of the Board of Trustees of Merom Institute.

Last June his anthology of worship material entitled *Aids to Worship* was published by Macmillan, and a new manuscript from his pen has just been accepted by them for publication. It is entitled *The Light of Faith: An Outline of Religion for Laymen*. This will be an attempt to set forth an understandable and workable theology for lay people of high-school education and above, giving a constructive, modern, liberal point of view free from all technical language but dealing with the inescapable problems of religion which every thoughtful layman faces.

In addition, he has contributed a sermon to *The Best Sermons of 1944* and another to a volume of sermons shortly to be brought out by Abingdon Press. He has also written three articles for the *Chaplain* magazine and devotional articles for various religious periodicals.

His speaking, as usual, has been widespread, including participation in eight services of ordination or installation, three state conferences and the General Council of Congregational Christian Churches. He has also addressed twelve ministers' or students' conferences, five women's meetings, five commencements, six church anniversaries, and three annual meetings and has preached at

nine colleges and a score of churches in United States and Canada.

WILHELM PAUCK

Professor Pauck was "out of residence" during the Summer and Fall quarters. During the Summer term he taught at Union Theological Seminary, New York. He spent the fall in Claremont, California, as a visiting lecturer at Pomona College. He worked on books dealing with the Reformation and hopes they will be published in the near future.

In the course of the year he delivered lectures before numerous ministers' meetings and convocations. He was active in the cause of the proposed merger between the Congregationalists and the Evangelical-Reformed Church and explained the program to several audiences, particularly in New England and Ohio. He served on the Federal Council Commission on "The Church and the War in the Light of the Christian Faith" and as a member of the Chicago Ecumenical Study Group. Several recent articles of his have been or will be published. He began a term of service as a member of the board of trustees of Olivet College.

SAMUEL C. KINCHELOE

Professor Kincheloe has "indulged" in the direction of research and survey for the Chicago Church Federation and has acted as consultant for research and survey for the Chicago Congregational Union. He has directed studies of church and race relations in Chicago, Japanese-American resettlers, independent churches in Chicago, and numerous local community studies for the Comity Commission. He is seeking to build up a general picture of the major population changes in metropolitan Chicago.

He appeared in conferences as follows: the Evangelical Seminary at Naperville, the Na-

tional Convocation on the Church in Town and Country at Elgin, Illinois, the Iowa State Young People's Council at Oskaloosa, Iowa, and a conference on racism at Evanston.

He has served as board member of the University of Chicago Settlement, Parkway Community House, the James Mullenbach Industrial Institute, and Merom Institute.

He wrote a chapter called "Life in the Small City" for the volume *The Library in the Community* edited by Leon Carnovsky and Lowell Martin.

WALKER M. ALDERTON

Professor Alderton continues to be engaged (1) with the placement and supervision of students who serve in churches, settlements, neighborhood houses, research assistantships, country parishes, and (2) in a great variety of responsibilities during the summer months. Last summer he supplied the Little Stone Church on Mackinac Island for a few Sundays and acted as counselor and teacher of the Conference of Young People at Lake Michigamme in northern Michigan. He is chairman of the Commission on Church and Industry of the Church Federation of Greater Chicago and serves on several committees in the City Club.

AMOS N. WILDER

Professor Wilder contributed a chapter to the *Vitality of the Christian Tradition* published this past year. A lecture given in New York under the auspices of the Institute of Religious Studies will be printed in a volume entitled *Foundations of Freedom*. During the summer he and his family spent some time in New Hampshire. Professor Wilder took part in the annual conference of the National Council on Religion in Higher Education early in September and submitted a paper later at the Conference on Science, Philosophy, and Religion in New York. A paper on "Paul through Jewish Eyes," read before the midwest branch of the National Association of Biblical Instructors, was published in the August number of the *Journal of Bible and Religion*. He has been particularly occupied since the summer with his duties as acting editor of the *Journal of Religion*.

MERVIN M. DEEMS

Our new Professor of the History of Early Christianity and Missions has taught full schedule round the clock the past twelve months. In addition, he has preached at Wellington Avenue Congregational Church and at Homewood Community Church. Last March he delivered a series of lectures on "The Church—Then and Now" at the Annual Colorado Missionary Clinic in Denver. In the Autumn Quarter he addressed the Annual Interdenominational Missionary Institute in Chicago, the Women's Society of the United Church of Hyde Park, read a paper before the New Testament Club, and appeared on the program of the American Society of Church History. Recently he was appointed executive secretary of the Library Committee of the Federated Theological Faculty in order to coordinate the endeavors of the libraries concerned. This Lent he is to lecture three times at First Church, Oak Park, and also before the Michigan Conference.

ROSS SNYDER

The church problem of leadership education, and in particular the application of the workshop method to that problem, has been a major interest of Professor Ross Snyder during the last year. He participated in summer adult leadership conferences in Ohio, Michigan, and Colorado and directed workshops for the young people of Congregational Minnesota and for adult leaders of Congregational Iowa (Grinnell College) and of Illinois (Tower Hill, Michigan). Last autumn an experiment in adapting the workshop method to the local church leadership program was made with the collaboration of Earl Brehm of the Des Plaines Church, Ross Cannon of Wilmette, and Bob Edgar of Glenview. In January, Professor Snyder served as educational consultant in a week's workshop on religious radio, directed by Everett Parker. Plans for this summer include a workshop on worship at Tower Hill and one on general adult leadership education for the Disciples of Christ at Eureka College.

DANIEL D. WILLIAMS

Professor Williams, assigned to research, is at work in New York City on the preparation

of a book tentatively entitled *The Grace of God and Human Hopes*. He preached for three months in the First Congregational Church of La Grange during the Spring Quarter and has been supplying in the past few weeks at Flossmoor, Illinois, where the Community Church has just called a new minister. He addressed two conferences of the Student Christian Movement in June, one at Hampton, Virginia, the other at Blue Ridge, North Carolina, and saw at first hand the outstanding work being done by the S.C.M. at this critical juncture in the history of the South. He returns to Chicago to teach in the Spring Quarter.

ROBERT CASHMAN

Mr. Cashman, in addition to serving the denomination as Unit Plan Chairman for Illinois, was elected national chairman also last November, with a goal of \$120,000 annually for seven more years for the pensions of our aged ministers and widows. In his local Bryn Mawr Community Church, he serves as chairman of the Benevolence Committee and as a steward; he also takes part in the every-member canvass for \$50,000. His greatest ambition is to see the completion of the Seminary's educational plant, which will include the construction, when conditions permit, of a dormitory for women, apartments for married

students, and a dining-room and religious drama hall, to cost approximately \$400,000.

FRED EASTMAN

Professor Eastman has published a new one-act play, *A Man's Monument*, a humorous fantasy; also a new pageant of brotherhood, *Ye Shall Be My People*, which was presented under the auspices of the Arts Guild of the Congregational Christian Churches at the General Council meeting in Grand Rapids last June. He is one of the four authors of a new book, *The Arts and Religion*, the other three being Albert E. Bailey, Kenneth John Conant, and H. Augustine Smith.

He is a member of the board of governors of the Postwar World Council, the board of syndics of the Arts Guild of the Congregational Christian Churches, the Radio Committee of the Board of Home Missions, the National Screen Council, the committee to draft a constitution for an association for religious radio, the session of the United Church of Hyde Park, and the Committee on Ministry and Counsel of Fifty-seventh Street Friends' meeting. He is chairman of the Chicago Council for the Clinical Training of Theological Students and Editor of the C.T.S. REGISTER.

He has delivered a number of addresses and sermons during the past year to ministers' associations, women's clubs, and churches.

EXTENSION SERVICES

The following extension services of the Seminary are available for our Alumni and the Congregational Christian Churches of the Midwest:

1. *The C.T.S. Register*. Address the Editor.
2. A Selected List of Religious Dramas. Address the Drama Office.
3. Electrical Transcriptions of Radio Programs. Address the Radio Extension Office.
4. Hammond Library Books. See page 36.

BOOK REVIEWS

THE CHURCH LOOKS FORWARD

By William Temple. Macmillan, 1944. 193 pp.
\$2.00.

The ecumenical movement and the Christian church suffered an irreparable loss in the recent passing of the Archbishop of Canterbury. But the broad interests of the man, his deep understanding, and his sensitive response to the challenge of these times are to be found in this selection of addresses and sermons delivered during the brief two years of his primacy. Many of the addresses are occasional: "The Christian View of the Right Relationship between Finance, Production, and Consumption" (a lecture to members of the Bank Officers' Guild), "The Church's Approach to the Problem of Venereal Disease" (an address to a conference on health education), and "The Spirit of Management" (an address to the Institute of Industrial Management). Let no one imagine from reading these titles that this is a watered-down kind of Christianity advocated by the Archbishop, a faith made adaptable to the secularized, pagan atmosphere which we all breathe. By no means! Rather, all along the line, the various concerns of business, public health, and education are revitalized and made meaningful by the inspiration of the Christian viewpoint and objective. And this is carried out into the more complex problems of the treatment of our enemies and the construction of a warless world.

William Temple had the knack of handling profound matters in very simple language. The preacher could do worse than to study the style of such a man. But his vision and heart's true goal were toward ecumenical Christianity. Read and re-read, therefore, "Christian Unity and Church Reunion" and the five addresses from which the book itself takes its title, for in these "he being dead, yet speaketh." He is no less impressive and probably no less effective when he is saying to a group of bankers: "We begin, of course, with the whole conception of what, in a Christian view, human life is for: Man is created for fellowship in the family of God: fellowship first with God, and through

that with all God's other children" (p. 147), and then going on to explain how Christianity has instigated in its true converts a sense of obligation to society. Well, that is a meager illustration of the riches of the book—a book you will want to live with for a long time to come.

MERVIN M. DEEMS

UNFOLDING DRAMA IN SOUTHEAST ASIA

By Basil Mathews. Friendship Press, 1944. 184 pp. \$1.00.

The drama that is rapidly unfolding in the Southwest Pacific is becoming increasingly familiar to us all, through military campaigns and political hegemony. The religious or missionary story is not so well known, although it is just as dramatic. Dr. Mathews gives the history of Christian missionary penetration in this vast region from Rangoon to Tahiti and from Port Moresby to Baguio. Of the islands of the Southwest Pacific he writes: "Already many thousands of people, whose fathers half a century ago were cannibals and head-hunters in perpetual inter-tribal vendetta, have been transformed through the influence of Christian missions into peaceful, trustworthy farmers and craftsmen" (p. 85). And that is the story of this entire area. It is to be hoped that Christians who have rediscovered this part of the world geographically will also wish to be informed on the history of Christian heroism displayed by those who pioneered here religiously.

MERVIN M. DEEMS

HIGHROADS OF THE UNIVERSE

By J. Glover Johnson. Scribner, 1944. 316 pp.
\$2.50.

Dr. Johnson serves as head of the department of religion and as chaplain at Mount Hermon School for Boys. In the former capacity he has now given to a larger audience the substance of his course of study in the field of religion. To be quite frank about it, he has

attempted the impossible and has come amazingly near accomplishing it. The subtitle is "An Introduction to Christian Philosophy"—and the book is just that, with the emphasis on "Introduction" and "Christian." Although designed for high-school and junior-college students, many a sophisticated adult could read it with profit.

The book is divided into three parts: (I) "In the Realm of Science"; (II) "In the Realm of Spirit"; and (III) "In the Realm of Social Progress." Beginning with the individual as a tiny speck in a vast universe, the author cogently argues for a unifying mind with the attributes of personality. Dr. Johnson comes successively through the development of the universe, gives us brief hints of the history of philosophy, informs us of the principal religions of mankind, and emphasizes the importance to all of us of the subconscious "drives" and "urges." And from a personal religious experience with Jesus of Nazareth ("The Man Who Revealed God"), the author conducts us into the larger social, economic, and political world of which we are a part and for which we are responsible, concluding his presentation with a forward-looking chapter entitled "Toward Universal Peace."

Many times this reviewer has heard ministers voice a longing for some book sufficiently broad in scope that will answer the questions of young people (Why are we here? From where did we come? Whither do we go?) and, answer them *religiously*. Here is that book!

MERVIN M. DEEMS

CHURCH HISTORY IN THE LIGHT
OF THE SAINTS

By *Joseph A. Dunney*. Macmillan, 1944. 465 pp. \$2.75.

Selecting one saint for each century, Father Dunney also gives a running account of religious developments of the time. In most cases the choice of the particular saint is a happy one, although one misses some of the great names of the church. But Jerome, Patrick, Benedict, Boniface, Bernard of Clairvaux, Thomas of Aquino, Catherine of Siena, Joan of Arc, and Ignatius are there among others, and the two concluding chapters on Rose of Lima and Isaac

Jogues ("Saints and Martyrs in the Americas") are especially interesting.

This is church history from the pen of a Roman Catholic, which means that due regard is paid to miracles, cures, and angels. Abelard is "a crooked thinker" and "false teacher"; Luther is proud, "full of hate for authority, the victim of constant fits of remorse," whose "Table Talk" is "ill-tempered, vulgar," and "reveals nothing if not the soul of a man fallen from grace." The Reformation in England is dismissed in two pages. There are great omissions. For example, the chapter on the eighteenth century (St. John Baptist de Rossi) ignores John Wesley! However, in pointing out the foibles (and worse) of some of the popes and the ineffectiveness and decadence of the church at certain times in history, the writer is eminently fair.

MERVIN M. DEEMS

ACCORDING TO PAUL

By *Harris Franklin Rall*. Scribner, 1944. xii + 272 pp. \$2.75.

In this volume based on his Ayer Lectures, Dr. Rall seeks to define the gospel "according to Paul" historically and then to find its significance for today. The premise is that the church needs clarification of its faith and that help can be found not only in the New Testament in general but in Paul in particular. A careful and rather full account is given of Paul's teaching under the various heads familiar in New Testament theology, and the historical exposition is accompanied, point by point, with a statement of its contemporary bearing. This is an important task today not only as indicated above but because of the inadequate and unjust views of Paul that are so widely prevalent, and it is admirably performed. Those familiar with the best literature on the apostle will note the judicious treatment given to the historical issues, and the applications to modern preaching and living are effectively stated. In keeping with the seriousness and detail of the task, it is not the easiest kind of reading, but the presentation is clear and well ordered.

This reviewer would like to raise one question as to the historical approach because of its general importance. Professor Rall rightly

throws much emphasis on Paul's religious experience as the source of his outlook but is somewhat inclined to understate the significance of the actual terms Paul used and the particular associations they had for Jewish or pagan ears. Thus Paul's view of Jesus as "Lord" is probably really determined in part by Hellenistic conceptions of the Greek word *kurios* and in part by one particular type of messianic conception among his own people. These are really important in defining the origin and actual content of his Christology. The matter appears again with regard to the setting and meaning of Paul's doctrine of the resurrection of Christ and of the Christian. Here, as in other related topics, it is not enough to distinguish between Jewish and pagan views. Paul's view agrees with a particular Jewish view not shared by all Jewish believers in the resurrection and was really conditioned by this view and not solely by his religious experience. In fact, such elements of cosmology and psychology were determining factors of his religious experience itself. Professor Rall recognizes this principle in dealing with the influence on Paul of the Logos conception.

Another aspect of what we are saying is this: We should not make too simple a distinction between the forms of thought of ancient writers and their meaning. Their form *was* their meaning! Again, it should be urged that there is a real speculative interest and element in Paul. He draws earnestly upon whatever wisdom and myth, Eastern or Western, that might aid him in setting forth his faith in all its bearings. Such larger if more archaic connections are more important for understanding Paul, perhaps, than Dr. Rall's recurrent distinctions would indicate, or the citations of a devout, antispesulative character from Luther and Melancthon which he quotes sympathetically. We have ventured upon this aspect of the treatment because of the care Dr. Rall gives to his exploration of Paul, but we would close with a very strong expression of satisfaction in the book and the hope that it will reach many Christian workers with its able statement of what is significant in Paul for the Gospel today.

AMOS N. WILDER

PAUL FOR EVERYONE

By Chester Warren Quimby. Macmillan, 1944. xiv+176 pages. \$2.00.

The author, recently president of the National Association of Biblical Instructors, is at present a Methodist minister in Pennsylvania. His aim here is to do what is rarely done in the books on Paul, namely, to treat all aspects of the apostle as a unified whole, and this on an introductory level. Again we find the desire to bring home Paul's significance for modern men by one who feels that he is misunderstood and in good part neglected. The book is definitely directed at the ranks of the laity. It is written in a vivid, informal, even colloquial, style. Much of Paul can be effectively popularized. It is therefore with the greater interest that one observes how the author proposes to present the more difficult letters. Indeed, he shrinks at nothing and takes the reader through Paul's cosmology and psychology and through the whole of Romans with considerable success. Most of our books on Paul for this audience have skirted around many of the real problems. But the author knows these aspects of the letters and their importance and handles the interpretation with real success. These features of his work justify a new book on Paul of this type. In addition, the presentation of Paul's life, personality, career, and achievement is carried out in a vital and informed manner.

AMOS N. WILDER

ENCYCLOPEDIA OF BIBLE LIFE

By Madeleine S. Miller and J. Lane Miller. Harper, 1944. xvi+493 pp. One hundred full-page illustrations and twelve pages of full-color maps. \$4.95.

This encyclopedia, treating in a readable informed way some sixteen hundred topics, offers itself as both a source book for Bible students and an aid to "visual Biblical education." "Our aim has been to answer the popular curiosities: What does it look like? How did it taste? How did they dress? With what did they make war? What were their trades? With what jewels did they adorn themselves? What were their cities, and what the products of their

craftsmen's shops?" The material is gathered under twenty-two heads which include "Agriculture," "Arts and Crafts," "Musical Instruments," "Ornithology," "Water Supply," etc. Indexes facilitate immediate use of the work. It is evident that the authors have drawn upon long experience in the Near East as well as upon thorough acquaintance with contemporary Bible study and archeology. The point of view in the presentation is modern, but no lovers of the Bible will find reason for offense. The clear popular style, the scope, and the competence of the work will make it very useful as an attractive reference book for lay groups and individuals engaged in study of the Bible.

AMOS N. WILDER

PASTORAL WORK AND PERSONAL COUNSELING

By Russell L. Dicks. Macmillan, 1944. 227 pp. \$2.00.

You who have been out of the Seminary a few years may find in this wise and helpful book some of the instruction now available to our students; for Mr. Dicks, chaplain of Wesley Memorial Hospital, is also lecturer in pastoral counseling at the Chicago Theological Seminary. Through this book you can look right into his courses! The cases cited, and the side-line comments on reports of counseling actually done, make its pages as practical as a laboratory manual. Yet the major emphasis is on basic principles and pastoral attitudes which are antecedent to all mere technical procedure. The chapter on "Rapport" should be taken deeply to heart by every minister, and the one on "Wartime Counseling" is especially timely and based on firsthand experience. There is also a lot of theological wisdom scattered through the book—notably in the brief chapter on prayer and what is said about the love of Christ on pages 76 and 138.

Of course, any such book will raise debatable questions. In the case on page 84, for instance, is not divorce accepted too easily as a satisfactory solution? Experienced pastors will remember cases where the wife, in order to have a home for her children and not shock their sensibilities, heroically stayed by and ul-

timately worked out an adjustment. In spite of her "writing," will this woman be as happy or her children as normal with a broken-home background as would have been the case had she solved her problem on a higher spiritual level as a mother and a homemaker? Could not the minister have been more helpful?

Two sentences, out of many, which I underlined are: "Good pastoral work does not shock the parishioner" and "A soul-companion never condemns, never judges but always attempts to aid."

ALBERT W. PALMER

ONE GOD—THE WAYS WE WORSHIP HIM

By Florence Mary Fitch. Lathrop, Lee & Shepard, 1944. \$2.00.

If you have a confirmation class this Lent and want to make clear to children in a fair and friendly way the basic agreements and yet the different forms and customs in Jewish, Catholic, and Protestant worship, you will surely want to use this book. The text is clear and simple, objective, and yet sympathetic, and the pictures are extremely interesting. They are beautiful, appropriate, well chosen, and abundant.

Such a book as this is one of the best possible instruments the Christian church could use to head off race prejudice, anti-Semitism, and bigoted attitudes toward Catholic forms of worship. Alas, we must in due time meet the menace of Roman Catholic ecclesiastical intolerance and tyranny, but we shall do that all the more effectively if we have first appreciated the beauty and power of Catholic forms of worship. Incidentally, Protestantism, though shown no favors in this thoroughly objective book, does not come off badly at all. After going through what has been said about Jewish and Catholic worship, the description of Protestant worship seems refreshingly simple, direct, real, and meaningful.

Miss Fitch, the author, is a member of the faculty at Oberlin College and the daughter of a Congregational minister.

ALBERT W. PALMER

WALKIN' PREACHER OF THE OZARKS

By Guy Howard. Harper, 1944. 273 pp. \$2.50.

This book constitutes a new chapter in the contemporary Book of Acts. It has its setting in the Ozarks, a countryside whose unusual fascination for sociologists and world-weary citizens has lately become notable, sheltering as it does a manner of life to which many urban dwellers now turn with nostalgia.

Guy Howard, a defeated victim of the depression, turned from southern Iowa to the Ozarks as an area in which he might carry out a new and profound resolution to teach and preach among the deprived. This simple chronicle records a many-sided ministry to the people of the hills, in schoolrooms, country churches, cabin homes, and open-air preaching stations. The stark simplicity of the life of the people is on the whole matched with a direct and honest narrative, though at times a bit "dressed-up" with sentiment and with easy solutions to knotty problems.

The student interested in the hinterlands of the church must needs supplement the story with many other forms of information. But a reading of this volume of personal testimony will serve to emphasize the part played by sheer energized good will, without which the Gospel could not be expected in such an area to "run and be glorified."

WALKER M. ALDERTON

BEHOLD THE MAN!

Edited by Ralph L. Woods. Macmillan, 1944. 548 pp. \$3.00.

The subtitle of this book is "An Anthology of Jesus Christ." Its compiler edited an anthology last year entitled *A Treasury of the Familiar*, a collection of prose and verse selections familiar to laymen. His latest compendium is a much more difficult undertaking not only because of the range of selections, which covers statements by writers, philosophers, publicists, statesmen, as well as religious leaders, but because the prize sought is loftier.

Anthologies are meant to be reference works. They make available in convenient form a mass of resource material on any given subject or person. The availability may be

further enhanced by the format. In the present case the selections are grouped under the subjects: "Man," "God," "Teacher," "Messiah," "Reformer," "Prophet," and "Leader." The Table of Contents stretches into twelve pages. The Index of Authors lists more than three hundred and, further, gives the title of each author's work from which the selection is made.

The editor's choice of passages was based upon two sets of criteria: positively, the statement must be that of an outstanding person who had something interesting to say about Christ and said it in readable prose; and, negatively, the statement was rejected if it gave offense to those who hold that Christ is God, or if it was a matter of special pleading for or condemnation of any creed, doctrine, church, or faith. It is declared to be "a non-sectarian book, designed to show what great men and women throughout the ages have thought of Jesus." Therefore, no critical problems are considered; instead, there is an attempt to give high recognition to the greatness and attractiveness of Jesus and appreciation for the insights and literary qualities exhibited.

One who is a Christian himself rejoices in the universality of the appeal which our Lord makes to men and women of such high qualifications. What they have to say lies near to the core of human experience and is told with sincerity and enthusiasm. Their characterizations of Jesus help us to clarify our mental picture of him.

The reviewer would like to quote many effective passages, but one will suffice. It is a statement by Benjamin Franklin: "I have . . . some doubts as to his divinity; though it is a question I do not dogmatize upon, having never studied it, and think it needless to busy myself with now, when I expect soon an opportunity of knowing the truth with less trouble."

D. C. TROXEL

THE HOME LIFE OF THE ANCIENT EGYPTIANS

By Nora E. Scott. Metropolitan Museum of Art. 32 pp. \$0.25.

Again this great museum shares its treasures with the public. The book is truly a picture book, containing thirty-six illustrations,

copies of reliefs and wall-paintings, and photographs of objects. Its text is so simple and straightforward as it deals with house, family furniture, dress, articles of toilet, and toys and games that the reader almost forgets the long research and discriminating scholarship which lie behind it.

The author, Nora E. Scott, daughter of Dr. Ernest F. Scott, retired Union Seminary professor of New Testament, is a scholar in her own right. Something of her modesty and charm has also crept into the pages.

Other Metropolitan Museum picture books in this series deal with Early American glass, Pennsylvania German arts and crafts, Japanese illustrated books, Persian miniatures, and the Unicorn tapestries.

LILLA MORSE EASTMAN

SOLDIERS' BIBLES THROUGH
THREE CENTURIES

By Harold R. Willoughby. University of Chicago Press, 1944. 60 pp. Illustrated. \$1.00.

Oliver Cromwell started it. Determined that his soldiers should have their courage rooted in righteous living as well as in the justice of their cause, he supplied them with a sixteen-page "Souldiers Pocket Bible." Its title-page announced that it included "the most (if not all) those places contained in holy Scripture, which doe shew the qualifications of his inner man, that is a fit Souldier to fight the Lords Battels, both before the fight, in the fight, and after the fight." The text consisted of 118 verses from the Old Testament and 7 from the New—all arranged topically. Here are three sample captions:

A Souldier must not doe wickedly.

A Souldier must pray before he goe to fight.

A Souldier must love his enemies as they are his enemies, and hate them as they are gods enemies.

(Note the mixture of Jesus' teaching and the psalmist's—with the psalmist having the last word.) Fed on such precepts, and disciplined in various religious routines, Cromwell's men within a year became known as "Ironsides."

Fifty years later, in 1693, this original soldiers' pocket Bible "experienced the most ironical and astonishing transformation in its variegated history: from revolutionary to loyalist, from Puritan to Anglican." For now the Royalists were in power again and sought to turn Cromwell's idea to their own use. They added some thirty verses at the beginning and end under such telltale captions as these:

The Christian Soldier's chief aim should be to do his King and Country service, in procuring, or preserving, the peace of it.

The Soldier should observe the command of the Lord of Hosts, and acknowledge his Authority in Obeying his Superior.

The Christian Soldier should so manage all his temporal Warfare (for his King and Country) that he may succeed well in his Spiritual Warfare, and enjoy Peace with God Eternally.

The above paragraphs summarize only the first two attempts to make the Bible a munition of war. Professor Willoughby's fascinating brochure traces briefly and vividly the succeeding soldiers' Bibles through three hundred years in England and America down to the distribution of millions of them in World War II, including some 273,000 Goodspeed Testaments. A facsimile of the entire Cromwellian Soldier's Bible is appended to this interest-packed essay.

FRED EASTMAN

HAMMOND LIBRARY EXTENSION SERVICE

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It is advisable that a list of ten titles in their order of preference be submitted, since the first choice may not always be available. Upon returning a book, a new request for the next book should be sent, if it is desired.

From the following list of books, added to Hammond Library since the last issue of the REGISTER, the starred books are especially commended by the Faculty to ministers who want fundamental study material in the various theological fields.

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| <i>Bible Study:</i> | *CHASE, MARY ELLEN, <i>The Bible and the Common Reader</i>
CURTIS, W. H., <i>Jesus Christ the Teacher</i> |
| <i>Church History
and History:</i> | KROUT, J. A., and FOX, D. R., <i>The Completion of Independence,</i>
1790-1830 |
| <i>Philosophy, Theology,
and Science:</i> | CLARK, H. W., <i>The Cross and the Eternal Order</i>
SOLOVYEV, VLADIMIR, <i>Godmanhood</i> |
| <i>Practical Theology
and Worship:</i> | *DICKS, R. L., <i>Pastoral Work and Personal Counseling</i>
*FITCH, F. M., <i>One God—the Ways We Worship Him</i>
PLUMMER, CHARLES, <i>Devotions from Ancient and Medieval Sources</i>
TEMPLE, WILLIAM, <i>The Church Looks Forward</i> |
| <i>Social Ethics, and
Sociology of Religion:</i> | BERGE, WENDELL, <i>Cartels: Challenge to a Free World</i>
*CARNOVSKY, LEON (ed.), <i>The Library in the Community</i>
*EMBREE, J. F., <i>Suye Mura: A Japanese Village</i>
LOGAN, R. W. (ed.), <i>What the Negro Wants</i>
NIEBUHR, REINHOLD, <i>The Children of Light and the Children of
Darkness</i> |
| <i>Music:</i> | SANVILLE, G. W., <i>Forty Gospel Hymn Stories</i> |
| <i>Religious Education:</i> | ALOFSIN, DOROTHY, <i>The Stream of Jewish Life</i>
*JONES, J. O. (comp.), <i>Small Rain</i>
ORTEGA Y GASSET, JOSÉ, <i>Mission of the University</i>
*PERRY, R. D., <i>Children Need Adults</i>
SWEET, H. J., <i>Opening the Door for God</i> |
| <i>Drama, Biography,
and Literature:</i> | BOARDMAN, PHILIP, <i>Patrick Geddes: Maker of the Future</i>
BOYNTON, P. H., <i>America in Contemporary Fiction</i>
COFFIN, R. P. T., <i>Primer for America</i>
COMFORT, W. W., <i>William Penn, 1644-1718</i>
EASTMAN, FRED, <i>A Man's Monument</i>
GIEDION, SIGFRIED, <i>Space, Time, and Architecture</i>
MANTLE, BURNS (ed.), <i>Best Plays of 1943-1944</i>
MARITAIN, JACQUES, <i>Art and Poetry</i>
*STITES, RAYMOND, <i>The Arts and Man</i>
WILLIAM PENN TERCENTENARY COMMITTEE, <i>Remember William
Penn, 1644-1944</i> |

EVAH OSTRANDER, *Librarian*